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Rashi on Psalms

Rashi on Tehillim merged

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Rashi on Psalms

Chapter 1

Verse 1

Blessed is the man. In the tenth of the various languages of the singer, the book of Zemer was said, in the twelfth, in the twelfth, in the psalm, in the song, in the praise, in the prayer, in the blessing, in the thanksgiving, in the blessed, in the hallelujah, according to the tenth of the sons of Adam, which were said, Adam, Melchi Tzadek, Abraham, Moses, David, Solomon, Asaph, and the three sons of Korah, and they were divided on their deeds (Kehlat Rabbah 7:33). Some say: Adam was as it is written in the Book of the Days (1 Chronicles 16:33), and some say: There is no record of his deeds in this book except in the name of the religions and laws: of the tribes that passed over him and over Israel.

Blessed is the man. (Yishflishmanetz Belaz) The blessings of man and the praises of man are these: He who does not walk, for from within him who does not walk does not stand, and from within him who does not stand does not sit down (Gabor'sh Bel'z. Repeated word Gabors Bel'a Scheffter:)

Verse 2

For if the Torah of the Lord is their desire, it is to the extent that he who sits on a fast brings him to the hands of the Torah-banner (idolatry: 18:)

And in His law he shall rejoice. At the beginning it is called the law of the Lord, and when he labors in it it is called His law (Exodus 19:19).

Rejoice. All that the tongue thinks is in the heart, as you have said, "And my heart rejoices" (Psalm 19:15), "Your heart rejoices in fear" (Isaiah 33:18), "For a devil rejoices in their heart" (Proverbs 24:2)

Verse 3

:Shatul. Palanditz Balaaz :Pelagi.
Raoviarosh Balaaz and its leaves
will not wither. Even the statue in which it is for your use. The son-in-law of the disciples of the wise is for your use: and a need for instruction (Avoda Zara 19:)

:He will not be cut off. The tongue of Chemosh, the Philistine, the Balaam.

Verse 4

:As a contraction. To speak with difficulty, to swallow with difficulty.

Verse 5

:So and so. Dabuk is the source of the call of his followers

Verse 6

For the Lord knows and knows. For he knows the way of the righteous, and he knows it always before him, but the way of the wicked is an abomination in his sight, and he passes it by before him. Therefore the wicked will not stand in judgment, and the sinners will not be written in the assembly of the righteous.

Chapter 2

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Verse 1

Why did the nations tremble? His hosts (Berachot 7:17) preached the matter concerning the Messiah, and his hearing was attentive to his judgment concerning David himself, as it is said, “And the Philistines heard that Israel had anointed David king over them, and the Philistines gathered their camps together” (2 Samuel 5:17), and they were defeated. In his hand, he said to them, "Why did the nations tremble and all of them gather together? And they will be led astray among the nations. Their hearts are empty."

:And to the nations. A comforter, a solution for the nations, and nations, and all nations, all of them closely related.

Verse 2

:The kings of the earth shall stand up, and the princes shall be established together. And the princes shall be established. And the princes shall be established.

?Founded. To speak a secret, for the council of the gods. And what is the advice?

Verse 3

The chains of their chains are broken. The chains of the Koran are broken, and the chains of the Koran are broken.

:Their labors. And they will be called Balaam.

Verse 4

:He will mock, he will speak. For the tongue is a mocker.

Verse 5

?Then he will speak to him. As he spoke to them, and what is the matter?

Verse 6

And I have anointed you king. Why were you angry, while I gave you this gift to anoint you and to make you king on my holy mountain?

Verse 7

:I will tell you the law. David said: It is a law that is decreed, and it is accepted upon me to tell this and to declare it: The Lord said to me. By the hands of Nathan, Gad, and Samuel (2 Samuel 7:4; 1 Samuel 3:21) You are my son. The head of Israel, who are called in the Torah "My firstborn son" (Exodus 4:22), and they will be established by your hand. As it was said of Abner (2 Samuel 3:18): "Thus said the Lord concerning David my servant, I will save my people Israel," and you will be before me as a son, that all of them may follow you.

:I am the day. That you should reign over them, your children. That I should be called my son, and my beloved should be like a son in their paths; As it is said (1 Chronicles 14:2), “And David knew that the Lord had established him king over Israel, and that he would bear his kingdom in the midst of his people Israel,” and he made the kings of Israel beloved in his sight, who were called sons, as it is said (2 Samuel 7:14) of Solomon, “He shall be my son, and I will be his father.” And yet David wrote in the Psalms: "He shall call upon me, my father: come unto me, and be my salvation" (Psalms 59:11).

Verse 8

:Ask me. Pray to me at all times when you come to fight against your enemies.

Verse 9

You will be angry. You will run.

:In the tribe of Barzillai. He is the one who crushes them. He breaks them, and he is like a broken tongue in every place: pottery that is broken into thin fragments.

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Verse 10

And the time of the kings of the wise. The prophets of Israel are merciful men, and they warn the nations of the world to turn from their wickedness :) (Tanhuma, Balak A), for the Holy One, blessed be He, extends His hand to the wicked and to the righteous.

Verse 11

And they discovered with trembling. When the sign of trembling came, as it is written (Isaiah 34:14), "Trembling took hold of the hypocrites," they discovered and rejoiced, if they served the Lord.

Verse 12

They drank in the river. They hastened to the river of life. (Another version) They drank in the river. Arnishmant Balaaz, and Menachem Patar: The same is for the tongue of lust as "and for your husband you will drink" (Genesis 3:16)
:Pen will be angry. Pen will be angry.
:And your way will perish. As it is said, "And the way of the wicked will perish" (Psalms 1:6), as if it were a fire that burns like a flame. As if a fire were kindled, so if it were a fire that burns like a flame, it would burn like a flame against you all at once, and that hour would be a sign of the blessedness of all, and the remnant of those who trust in it would be blessed. –Houssey Bow

Chapter 3

Verse 1

A Psalm of David in his time of need. Many sermons were preached by the sons of the Aggadah on the subject, and many of them said (Berachot 7:): When the prophet Lu said, “Behold, I will raise up evil against you from your own house” (2 Samuel 12:11), his heart was troubled, “What a servant or a prostitute will rise up against me who will not have mercy on me, like a dove that knows that its son is a delight.” And the Midrash of the Aggadah teaches: "Seeing that his plan was fulfilled, that they were his servants and my chosen ones and my chosen ones, that they were Sanhedrin, peace be upon them" (2 Samuel 2:11). When he said to them, "Rise up and flee from the face of the Lord, 15:14), what does it say? “Whoever my lord the king chooses, behold, your servants are with you” (2 Samuel 15:15); and when he returned to the camp, “And Nahash the son of Nahash, and Machir the son of Ammiel, and Barzillai the Gileadite” (2 Samuel 17:27): “They went out to call him and all his people there.”

Verse 2

Many rise up against me. The sons of men are great in Torah, great in wisdom, great in wealth, great in stature; like Saul (1 Samuel 16:7) and the sons of Harpah (2 Samuel 21:16-22), a prayer
(1 Samuel 21:8) and Ahithophel (2 Samuel 15:12)

Verse 3

:They say to my soul. On my soul
:There is no salvation except in God, Sela. According to the word of Sheba, who came upon a man's wife

Verse 4

Verse 5

Verse 6

I lay down and slept. My heart was filled with anxiety and fear.
: My fears. My fears, because I trust that the LORD will strengthen me.

Verse 7

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Shatu. To speak "Shaya" (Isaiah 24:12) Gatirnat Balaaz. And six say: Shatu, as his name is, :as his "for the sake of my drink" (Exodus 10:1)

Verse 8

For you have struck all my enemies with your sword. It is a blow of disgrace, as you said: "Let him who strikes me with his sword" (Lamentations 3:1), "They shall strike me with a scepter on the sabbath" (Micah 4:14). And the Midrash Haggadah teaches: A blow of the mouth, as you said: "And they went to his house and strangled him" (2 Samuel 17:23): two wicked men. Their valor

Verse 9

To the Lord belong salvation and praise. He is the savior of his servants and his people, and his people are called to bless and give thanks: this is a song.

Chapter 4

Verse 1

To the victorious with instruments. This psalm was composed by David, to be sung by the sons of Levi, the victorious with instruments, in song sea upon the tabernacle. To the victorious tongue, the one who is strong in the work, as it is said, "The Levites shall stand up from among the ten "A year and a half to prevail over the kingdom of the house of the Lord" (Ezra 3:8)

Verse 2

:In the days that have passed over me, you have been gracious to me and heard my prayer.

Verse 3

Sons of man. The sons of Abraham were Isaac and Jacob, the Caravans of Man. Of Abraham it was said (Genesis 25:7) "Return the man's wife," of Isaac it was said (Genesis 24:7) "Who is this man?" of Jacob it was said (Genesis 25:27) "You are man."
How long will my honor be in vain? How long will you despise me? You have seen the son of Jesse (1 Samuel 22:9), "Who is David, and who is the son of Jesse?" (1 Samuel 22:10), "My firstborn son is with the son of Jesse" (1 Samuel 22:8), "Why do you choose the son of Jesse?" (1 Samuel 23:30), I have no place there. You seek falsehood. You pursue falsehood, like the snares of the scoundrels who slander me, and to me they were visions of peace, And as the saying goes among them, "Is not David hidden in the hill of wisdom?" (1 Samuel 23:19), and the multitude

Verse 4

:Discrimination. Differentiation

Verse 5

: Be angry. Fear the face of the Holy One, blessed be He, and do not sin against Him.
Say in your heart upon your bed. Recall to your heart that the Holy One, blessed be He, is upon you.

Verse 6

:Sacrifice the sacrifices of righteousness. Make your deeds righteous, and offer yourselves as sacrifices, and trust in the Lord. That He may grant you good, and that you may not sin in the way of mammon, which you hope to receive from Saul.

Verse 7

Rabbis say: Who will see it as good? Rabbis from Israel, who saw the wicked in wealth and peace? And they say: Who will see it as good to be rich and achieve desires like this?

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An attempt was made on him. Lift up your light upon him, to run I am sure: if for those who are angry like that, for those who do his will on one and the same amount, :to come, that is the day of receiving their reward

Verse 8

Verse 9

In peace they shall lie down and sleep. If Israel were in peace they were united with me, I would lie down and sleep in safety: and I would not be afraid of any adversary or
enemy, alone in safety. As it is said, "The eye of Jacob is safe alone" (Deuteronomy 33:28), to speak in safety and quiet is he, :that he has no need to sit down with his troops

Chapter 5

Verse 1

All the names of the instruments of the singer are - the instruments of the Nahilot. Menachem Patar answered them: Nahilot and the unknown, the Gethite, the Yeduton, and the sweetness of the psalm was in my mouth, the song of the vision, to my ears. And the Midrash Haggadah teaches that there are six interpreters of Nahilot for the tongue of the sick; And this is not the meaning of the word "thevah", and likewise the subject of the psalm does not speak of an inheritance. (Bava Kama 10:); and as it is "and the sick of the gyasas, as the inheritance of a bee" "And they prepared to loose the bonds of Belial" (2 Samuel 22:5), and Jonathan translated it: "the band of the living." Prayer on the Path of the Forces A :The coming of Israel; and the psalmist says this psalm in the way of all Israel

Verse 2

The words of the Lord's ear. When I lack the strength to ask my needs before You, and when I lack the strength to plead before You, and the fish is stopped in my heart, my mind is wise. The understanding of reason is in my heart. Thus it is explained in the Midrash. All understanding that is called taste under the noun, outside of this and its companion (Job 33:16) "And this is the understanding of hearing," which is not a word for the tongue of a child, as it is (Proverbs 23:1) "In the understanding of what is before you," for your sake: the taste under the house

Verse 3

Verse 4

In the morning, you will hear my voice. In the morning I call upon you, for it is a time of judgment against the wicked, as it is said, "In the morning you will judge all the wicked of the earth" (Psalm 110:8), "Let them be a flock of sheep" (Isaiah 33:2), "For in the morning by morning he will pass over" (Isaiah 28:19): In the morning I will raise
you up. My prayer is for this, I will raise you up to speak a word of war, Thus his friend Menachem said: And I will wait. That judgments may be made among them.

Verse 5

:For God does not desire evil. And it is good for you to destroy evil from the world: No evil will drive you out. No evil will dwell in your midst.

Verse 6

:Whispers. Wandering, and with a confused tongue.

Verse 7

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:Ish Damim and Marma. This is Amalek and Zeru

Verse 8

:And I will come to your house. To thank you for your great mercy that you have shown to him, to show him vengeance on them.

Verse 9

My enemies, my enemies, who expect me to betray you and abandon you, my enemies, as it is written, "I will make it safe, but it is not near" (Numbers 24:17).

Verse 10

:For there is no deceit in his mouth. They appear to be lovers, but in reality they are enemies:
their closeness is deceit. Their thoughts are deceitful.
:An open grave is their throat. To swallow others will affect them like a grave that swallows the body.
:They will be slippery. Talking about slippery things

Verse 11

All who trust in you will rejoice. :From their counsels. That they are counseled concerning Israel, and then

Verse 12

:And you will cover him. You will protect him and cover him. :And they will
be exalted in you. When they see that you have come, your friends and your lovers will bless you.

Verse 13

:Cold. The threefold refuge of man's spirits :will.
The lower spirit, Ephraim Balaam, crown him.
Surround him, as he is (1 Samuel 23:22) "And Saul and his men crown David and his men."

Chapter 6

Verse 1

On the eighty. A harp of the eighty is called Nimin, and its name is Eighty. Therefore it is called (1 Chronicles 15:21) by so and so and his sons, "On the eighty to be victorious."

Verse 2

Verse 3

Misery. Corrupted and weakened (Confundus Belaz), as are the "wretched Jews" of Deezer (Nehemiah 3:33)

Verse 4

?And the Lord will come, how long? You will look and not be healed.

Verse 5

:Return, O Lord. From your hand.

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:Save my soul. From my pains.

Verse 6

Verse 7

I weep all night long on my bed. To speak, "I am weary and weary" (Lamentations 3:1), "and their carrion is like straw." And their friend comforts them with "When the straw is spread out - (Isaiah 5:25) I weep bitterly on my bed. "To anoint" (Isaiah 25:11), and with it "from the waters of anointing" (Ezekiel 34:5): "With my tears I will drench my throne. I will sprinkle it and make it wet like water."

Verse 8

A tongue is a tongue that is dull, a light that is dim, and it is like a lamp, and it sees through the path of a lamp that is before its eyes. And a comforter is a tongue that is rotten, as it is (Psalms 31:11) "And my strength is dull," and all that is in the tongue:

Old. My eyes have grown weary and tired of waiting for light, and my friend comforts me with "And he was silent from the mountain's shadow" (Genesis 12:8): In all my troubles. In the path of troubles that afflict me

Verse 9

Verse 10

Verse 11

They will be ashamed, they will be ashamed, and they will be ashamed. What is the meaning of the word "Yebushu"? Rabbi Yochanan said: To prepare for the coming of the Holy One, blessed be He, He judges the wicked and sends them to Gehenna, and they will be angry with Him, and the Holy One, blessed be He, He will return and return and see their torments and judge them and send them to Gehenna. The mountain of shame is like a thorn. Rabbi Shmuel bar Nachmani says: I will come and bring every nation that calls upon me as its God and there is no sin, and I will return and recite to it: Holy, blessed is He, and I will say to them: You recited it first, I would be a sin among you. Now you have done a work of idols, vain and vain, this is a work - for you I am not a burden, as it is said, "He will be saved, and there is no savior" (Psalm 18:24): idols, and later, "To the Lord, and there is no cloud" (ibid.). Therefore it is said: He will sit down and be ashamed: calm. In a little while

Chapter 7

Verse 1

A mistake for David. Menachem said that this is also one of the names of the watchman after the name of the vessel, and that it is interpreted "on errors" (Habakkuk 3:1), and many of its meanings are interpreted as a tongue from a mistake that is confessed and is committed on the error that the song says about the fall of Saul, just as it is said, "And David spoke to the Lord and to Go" (2 Samuel 22:1), but The subject of the Psalm is not binding on you. And I say that what they said about the affairs of Yishbi Benov (2 Samuel 2:16) came upon him because of the punishment of Saul, just as his many followers interpreted what he said.

By your hand Doeg the Edomite was defeated. By your hand Saul and his sons were killed. (As you know, in the chapter on error, David sought to be delivered into the hand of the enemy, and his seed would not be destroyed.) And David turned his prayer to the Holy One, blessed be He, to be delivered into the hand of the enemy, on the words of Saul who was killed by

And he will be amazed that he will not fall into the hands of the enemy. And the house of his deliverance from the treachery of King David to the Lord, because he was afraid of the land. his own hand.

Another thing: On (Shigion the wing of the eunuch that you cut off for Saul) (1 Samuel 24:5: Cush. What Cushite is different in his skin, even Saul is different in his deeds (Moed Katan 16:)

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Verse 2

Verse 3

:Dismantle. To speak "Dismantle the golden vessels" (Exodus 3:2)

Verse 4

:If I did this. What does it mean?

Verse 5

:If I have done wrong, my servant will be punished. If I have done wrong, I will be punished.
And I delivered my oppressor empty. I destroyed his deliverance by the power of his strength, if to destroy and to deliver him, and not to kill him. And to make him stand empty and hated did I do it? Was it not for his knowledge that it was given into my hand to kill him: and I delivered the tongue of the wicked

Verse 6

Verse 7

And the Philistines (2 Samuel 21:16), whom I will not deliver into And my brother Rise up, O Lord, in your anger. I will sit on my enemies like a thorn. their hand.
:The woman. She was proud to see her revenge for her transgression against them.
And it is written to me. Who can execute upon them the judgment of vengeance that you have commanded, and what have you commanded?
"You will make them tremble with iron" (Psalms 2:9), "And I will avenge your enemies" (Exodus 23:22). This is what I found in the Midrash

Verse 8

And the assembly of the nations will surround you. If your enemies return to you, do not listen to their voice. Keep away from them and return to your place on high, Rafisha in La'az. Another thing: Return to high to show them that you are high: Eleonia

Verse 9

The Lord will judge the people. He will bring judgment against the wicked and punish them.
:Judge. For the tongue of torment: Judge me,
O Lord, according to my righteousness. Judge me according to the good deeds that are in my hands, and not according to the transgressions of my mouth.

Verse 10

It will end. To speak with completeness, and to resolve a problem with consolation, "He will end with saying" (Psalms 88:9), "He will end with a righteous man" (Psalms 12:2), and to end with everything (Hebrews 11:1).
And he shall establish the righteous, and shall try the hearts. Thou knowest who is the righteous, whom thou shalt establish: God is righteous. Thus saith the Lord.

Verse 11

Verse 12

:A righteous judge. You are to judge righteously. :Wrathful every day. When you see the deeds of the wicked

Verse 13

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:If he does not return. The wicked from his
wickedness: his sword will be drawn. The Holy One, blessed be He, will be drawn against him, he will be a shield against Balaam, and he will sharpen his bow.

Verse 14

And for the wicked, the Holy One, blessed be He, is the instrument of
death and destruction. For the burning. For the persecutors, as it is said, "Because you have burned my back" (Genesis 3:1). And now it is interpreted: To kill the wicked, the burning of the righteous, the Holy One, blessed be He, will act and will send them to their death. All burning: For the tongue of persecution is

Verse 15

:He will wound. The tongue of pregnancy and childbirth, as it is said, "Why hast thou wounded thy mother?" (Song of Songs
8:5) All lie in themselves, that they do not establish in their own hands; - and conception is labor and the child is born a lie. Everything that gives birth and hurts: Matla said: Everything that gives birth is called a mother, a child is born

Verse 16

Verse 17

Verse 18

:I will give thanks to the Lord, for he is righteous. When he executes final judgment, to judge the wicked according to their deeds.

Chapter 8

Verse 1

Hagit. My son, a shepherd, came from Gath, where there are skilled men to do them. And his servants said (Genesis Rabbah 16:4): Against Edom, which will come to you as a shepherd, as it is said, "My path is fruitful for me alone" (Isaiah 33:3); but the subject of the psalm is not clear.

Verse 2

How great is your name. The strength of the armies of the bridegrooms is greater than the wedding feasts, the wedding feasts were not as it should be, that your tabernacle should dwell among them.
G Which thou hast given to thee above the heavens. Behold, thou hast given it above the heavens, and in thy great humility thou hast founded it: and it shall be finished.

Verse 3

You have established strength from the mouths of the wicked and the asses. You have kept your tabernacle in the sanctuary, and you have established for yourself strength to give thanks from the mouths of the Levites and priests, who are the sons of men who are great in your sight, like wicked and asses that suck the breasts. Cursed tongue: "And I will make my horns in the dust" (Job 16:15), and because of your name all the infants were called "cursed." :For the sake of your afflictions. To let them know that we are with you.
To be struck. The reproach of an enemy and avenger, who says: You are no better than the nations. And I, when I see: Your heavens and your end, I am astonished in my heart: What is man that You are mindful of him?

Verse 4

Verse 5

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Verse 6

And he lacked a little from God and was finished. From God to the tongue of angels, who gave power in Joshua to the fiery waters: and to dry up the Jordan, in Moses to tear from the waters of the sea a cloud and to bring them up on high, and in Elijah to revive the dead.

Verse 7

Verse 8

A flock and thousands. A flock and a herd, as in (Deuteronomy 7:13) "He will lead your thousands." A flock is a tongue of action, the children of Balaam. Yes, there are teachings of the Haggadah, and they are not like "and fences for your flock" (Numbers 24:24), Obi
: Sitting by the readings

Chapter 9

Verse 1

Laban's blindness. There is a solution for Laban's death over the death of his son Absalom, and his solution will not be prepared because Laban said and the son did not say, and there is no testimony and remembrance in the psalm to support this solution. And there is a solution for the death of the son of Nabal, and even this one will not be prepared to overthrow the name, and there is no mention of his memory in the Psalms (SA is not). And I saw in the great tradition that there is a tabernacle, one of which is the mountain of the mountain, "And he will lead him away blind," and he "The will not be seen with my eyes. And I saw in the mouth of (Psalms 80:15). Peter comforted and explained what he had said, saying, matter is about Amalek, the disgrace of the nations, whose day is long." And he said, "I will make the virgin Laban a son of this song, to come, when the children of Israel shall be gathered together, and their righteousness shall be revealed, and their salvation shall draw near." That he may destroy Amalek and his seed, virgins shall bear children, a white man as his own. And he who comforts them will give birth to virgins, songs to teach, and his solution will be to one who overcomes death, a white man to one who sings songs to teach, and the white man will be like him to the wise and the wise, virgins for the name of my song, whose name is virgins, as he said, "On "The worlds of song" (Psalms 100:1). And Donash Peter explained that Laban was the name of a man whose name was Laban who fought with David in those days, and what is Laban who kills a pure people, and even though he says, "The shame of the nations is the destruction of this wicked one, that no one sees in another place a man whose name was Laban alone in this place, so you are It is found in names: others that are not written in the original text only once.

Verse 2

All your wonders. The final redemption that is weighed against all the miracles, as it is said (Jeremiah 16:14): "It shall no longer be said, As the Lord lives, that it is finished."

Verse 3

Verse 4

Verse 5

My judgment and my judgment. The arks are like pieces of wood, and there is no division between them, as in "My witness and my testimony on high" (Job 16:19), "His arms are like bronze beams, his bones like a molten iron" (Job 4:18)
:My judge and my justice. In heaven.
:You sat on the throne. The throne of judgment

Verse 6

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Amalek, "head of the nations" (Numbers 24:20)
:You have lost a wicked man. His ancestors
:The name of the Lord is: "I will destroy you." (Exodus 17:14)

Verse 7

–The enemy is defeated. For the swords of hatred are upon him like a sharp spear. Another thing: Destruction to prevail is that enemy whose destruction was upon him to prevail, and this is Amalek, of whom it is said, "And his heart is a guard to the tongue of destruction, and his answer is: The enemy is finished - he prevails" (Amos 1:11). Another language: Destruction: Destruction to prevail, and it is said, "Desolations of the world "I will give you and your cities, and you will not be satisfied" (Ezekiel 35:9)
And the cities shall be destroyed. "Because Edom shall say, Let us be desolate and broken down, and let us build heaps; thus saith the LORD of hosts unto them, They shall build, but I will throw down" (Malachi 1:4): They
shall forget their memory. That is the hour.

Verse 8

And the Lord shall sit and dwell forever. The name of peace and the throne of peace, as it is said: His throne; but first he shall remove the throne of the Lord and call it a divided throne – as it is written, “Whose hand is upon the throne of the Lord” (Exodus 17:16)

Verse 9

And he shall judge the people with righteousness, with an even hand, and with justice. Until the end it was customary to judge them with mercy, according to the justices that are commanded them. He shall judge them by night, while they sleep from transgressions.

Verse 10

And the Lord will be your refuge. To speak "oppressed" (Psalm 30:3), Elaminshih Balaam. To come, :When they are prepared for judgment on His throne, He will be a refuge for Israel, who are oppressed :in times
of trouble. Times of trouble

Verse 11

Verse 12

:Sing to the Lord, O inhabitant of Zion. When he restores his dwelling place to Zion, let them sing,

Verse 13

:Those are the ones who remembered. The blood that was shed in Israel

Verse 14

:Have mercy on me, O Lord. In my time of
exile: Lift me up. In your redemption.

Verse 15

Verse 16

:The nature of nations. This is the celebration that I will tell.

Verse 17

The Lord knows. All this is from the beginning, the Lord knows the creation, that He rules and governs and takes vengeance on His enemies, which the Lord has done to them in judgment. Joshua 1:17

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:A wicked man is struck down. A wicked man is defeated.
: Logic. This is a bad habit.

Verse 18

To ask. Rabbi Nehemiah said (Yevamot 13:13): Every wilderness that was called to the Lord at its beginning, the Lord cast upon it a storm, like “Mitzrayim” (Genesis 12:10) and “Midbarah” (1 Kings 19:15). The interpretation is: And he wrote, “And he will return the wicked to Sheol”? Rabbi Abba bar Zebdi said: To the ladder, the wedding of Sheol. And what is his return? After they come out of Gehenna and stand in judgment and are punished, they will return to the ladder: the bottom of Gehenna.

Verse 19

For he will not be forgotten. Israel, the poor, is not to be ruled over by them; what is their hope in him? And the hope of the poor is not: it will perish forever.

Verse 20

:Arise, O Lord. David was praying before the Holy One: Blessed is He, who will arise and hasten to do this.
:Do not dare. Amalek will live long in his greatness.
:On your face. In the path of the anger that has enraged you in your sanctuary

Verse 21

Mora. Marut and Aul. Another thing: Mora is the language of the sling, the language of "fire in the sea" (Exodus 15:4). And the people say: Mora is the language of the forest (Sa'a Eno) : Let the nations
know. That they are human, and not gods, that their might is ruling

Chapter 10

Verse 1

:A refuge for times of trouble. A refuge for times of trouble.

Verse 2

:He will burn. He will pursue, as in "Because you burned after me" (Genesis 1:1) :They
will be caught in the schemes that they have devised. The poor will be caught in the schemes that the wicked devise against them.

Verse 3

How wicked he is! Why did the Lord stand afar off? When wicked Amalek boasted that he had obtained all the desires of his soul, and when he was
wounded in the knee, the Lord was overcome. And the robber praised himself, saying, The Lord is overcome, and peace shall be mine (Deuteronomy 29:18).
Blessing. As blessing, the tongue acts. And you know, if there were a word, the taste would be for the top of the head, and it would be an opening point, and this point would be a small pinch and its taste would be for the head. And may you be amazed at the blessing that was not said, "Blessed," that many of the king's arks are used in this way, like "the enemy of the Lord is angry" (Psalms 18:1-18), and it is not said angry.
:He is hasty. As it is harsh, so is everything to the tongue of hasty. Thus answered Menachem

Verse 4

:The wicked is like a proud man. He is a proud man, and he lifts up his face and his nose in his pride.
Rather, he will demand. All his plans are his words: Rather, the Holy One, blessed be He, will demand everything that He has done, for there is no judgment:
:There is no God. Night of judgment and night of judgment (Shabbat Kana.)

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Verse 5

They will start. He will prosper, and his likeness will be (Job 20:21) "Therefore his good will not cease." And some interpreters say:
"They will cease like him" (2 Samuel 3:29) "They will cease on the head of Joab" from
above your judgments against him. Driven away and far from the judgments of affliction and calamities that you have brought against him, which will not come
upon him: all his tormentors will sigh over them. With the breath of the Spirit he breathes upon them, and they fall down before him.

Verse 6

:From generation to generation that is not evil. No evil will come upon me in my generations

Verse 7

:And then. The tongue has evil thoughts that are always within it.

Verse 8

:His eyes will be fixed on the enemy. The eyes of Amalek will be fixed on Israel, who are your warriors, they will lie in wait.
To share. Upon you will leave a branch, two in the tradition of the tribe of the midwife, in your place, as a grove (Exodus 7:29) "with weeping and with your labor" (Proverbs 2:11) "understanding will prevail" (Exodus 29:33) "all that I have commanded you will be done" (1 Samuel 1:22) "the strength of your labor will be established". According to the tradition that a branch is like a grove, your army will be strong and will fall In his anger, he will leave a curse like his own, and he will comfort his enemies with a sign for the curse of his enemies: a matter of low and low things, and the foundation of the word will be broken.

Verse 9

Verse 10

:Yiddech Yasuh. So is the way of the one who lies in wait, who oppresses and humiliates and belittles himself, so that he may not be a stranger and fall in his afflictions, lame. A broken soldier. I saw in the great book of the Hebrews, one of the fifteen baskets of bread, one of the two baskets of bread, and they were called two baskets, as it is written, "And Leah said to Gad" (Genesis 31:1), "I will make him a wife" (Deuteronomy 32:2), "Malchem will be my companion" (Isaiah 31:15). Even this is a basket, an army of brokenhearted ones, like a tongue "and my heart will be grieved" "To death" (Psalms 15:16) And from there it is said to the land of Madon, the word "the word from the root" will be poured out upon him, "the fire that burns the heart of the righteous" (Ezekiel 13:22) And his solution and fall are like the word "dishonored" (1 Samuel 15:9) And the word "the word of the one who is caught in the traps of the wicked, this is in his deceits and in his snares, to "reach out" to the tongue "Your strength" (Isaiah 15), an army of the poor.
Another thing about his strength is his "strength of his eyes" (Isaiah 33:11) on the hands of his warriors, Rabbi Simon said that this wicked one does not cast a calabash on a warrior who is not a warrior like his death, as it is said, "And to the warriors of the warriors of the army, I said to their strength, 'Let them go, and let them serve me.'" "And the king of Babylon, the son of Nebuchadnezzar, said, 'I will not go to the city of Babylon.'" Daniel 3:20. And the king of Babylon, the son of Nebuchadnezzar, said, 'I will not go to the city of Babylon.'"

Verse 11

Verse 12

Verse 13

: On what is the wicked one driven? Blessed be the Holy One, for he who said in his heart, "You shall not be required."

Verse 14

:You saw. What is it that you do and you are silent? :You
are. So is your way, that you may see labor and anger.

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:To give with your hand. By your power you give a hand to the wicked to succeed in their evil.
A band will be left for you. Your people Israel, who are your soldiers, will leave for you the burden of the day that you will execute judgment on the wicked. And the comforter Peter said, "Let him go, and let him go with his people" (Exodus 23:5), and the comforter:

Verse 15

:The wicked Amalek, whose wickedness is
broken, and whose wickedness is evil, shall seek his salvation, but shall not find it. The oppressors of Israel, when they see the wicked prospering, their hearts are set on doing evil. But when the wickedness of the wicked is broken, if you come to seek the salvation of the wicked of Israel, you shall not find it.

Verse 16

: The Lord is King forever and ever. After the nations are destroyed from his land

Verse 17

Verse 18

:To judge an orphan. To execute the judgment of Israel, the fatherless and the poor.
:But Joseph added: "They did it
to destroy the land of Man. To cut and break the people and the sick."

Chapter 11

Verse 1

You will say to my soul, "My body and soul." This is an example of "For my exiles today have not prospered in the land of the Lord" (1 Samuel 21:19), who were exiled from one land to another. And here he says: In the Lord my refuge, that He may bring me back to prosper in my land. You will say to those who are troubled for my soul, "My wandering soul, my wandering soul, is like a wandering bird over your mountain." Every wandering person is like a bird that wanders from its nest, as it is written, “Like a bird that wanders from its nest on the mountain, like a man who wanders from his place” (Proverbs 27:8), whose nest is a refuge for the wicked.
:Like a migratory bird. Nodu writes, that it is required even in Israel, that the nations say unto them so

Verse 2

For behold, the wicked are the doers of evil, and the destroyers of the generation, who sow enmity between me and Saul (Deuteronomy 10:5).
They will bend. The tongue of a dragon falls into a bow, which, when it is strong, must be allowed to rest its foot on it as it pleases: to bend it
:Bow. They will bend their bow to their tongues, they will bend it
(Jeremiah 9:2) :They will set their bow on the rest. The bow is a stringed instrument, a harp, a stringed instrument.
:In his place is darkness. In secret
:To the upright in heart. David and the priests of Nob (2 Samuel 22)

Verse 3

:For the drunkards shall be destroyed. By your hand the righteous priests of the Lord shall be slain, who are the drinkers of the world: What hath the righteous done? David, who hath not sinned, what hath he done in all this? Ye shall bear the iniquity, and not I.

Verse 4

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The Lord is in his holy temple. He sees and examines their deeds, and though his throne is high in the heavens, his eyes behold: I will bring them down to the earth.

Verse 5

And since I am afflicted and persecuted by your hands, you who praise me say, "God has forsaken me" The Lord will test the righteous.
(Psalms 11:11), it is not so. But the measure of the Holy One, blessed be He, is to afflict and to test the righteous, and not the wicked.
This one who has afflicted me all the time, knowing that his affliction is beautiful, knocks on it.
And when he is not beautiful, he is reduced to a crumb, which he pours out (Genesis Rabbah 23:3): He
hates his soul. And he who conceals the redemption of his sins for a long time, and then he will rain on them in Gehenna.

Verse 6

:Faxim. To speak of coals.
Tears. To speak of burning. And the comforter resolved it to speak of "the gate of the pole" (Isaiah 28:2), and that "from the tears of famine" (Lamentations 5:10), "Tear has taken hold of me" (Psalms 111:5), as it says, "The gate of the gate" (Ezekiel 27:33) (61)

Verse 7

:For the righteous of the Lord loveth righteousness. And he will have mercy on the righteous, and will love them whose faces are upright. The righteous will love his face. It is said of the righteous of the Lord, the righteous loveth righteousness, and those whose faces are upright. A bow is upon Shebna and his company, and they shall be broken (Sanhedrin 26:1b) And wicked shall be forsaken. upright in
heart, on the strength of Hezekiah and his party
Why will the spirits be destroyed? If the spirits are destroyed by their own hands, what is the righteousness of the world? And there is no order: the readings fall on the midrash.

Chapter 12

Verse 1

:On the eighth. A violin of eighty notes.

Verse 2

:Finished. All.
:Failure. The Philistines are as if they were nothing, and Peter comforts them, because
the faithful among men have perished. All of them lie against me and tell me the places where I hide myself: and they say to Saul, "Is not David hidden from his enemies?" (Psalms 55:2; 1 Samuel 23:19)

Verse 3

:In heart and heart. In two hearts: Some appear to me to be peaceful, but in their hearts is hatred and filth.

Verse 4

Verse 5

:With his tongue we will become strong. With his tongue we will become strong

Verse 6

From the plunder of the poor. From the plunder of the poor who are robbed at their hands, like me and my men and the priests of Nob (1 Samuel 22), and from the plunder of the poor, says the Lord, now I will rise up to help them: I will
save you, O Lord, and I will speak against you.

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To speak. The tongue speaks, which is mentioned many times in the book of Proverbs (Proverbs 6:19), and in Habakkuk: "And it will speak until the end and not be denied" (Habakkuk 2:3). And the comforter will solve it for a broken tongue, as "the reed is broken" (Psalms 124:7)

Verse 7

The words of the Lord are pure words. Behold, He is able in His hand to fulfill them, but the words of the sons of men are not: words, which are dead and in their hand to fulfill them are pure. Clear and established, everything that is strong is sure (Pesikta Rabbat Yad). And the mountains have assured me: salvation and kingdoms

As pure silver. The mountains of Hen are as pure silver, revealed to all the earth. In a story. The tongue of revelation is the tongue of the meaning between that which is seen in the act and that which is not seen in the act (Rosh Hashanah 21:). And there are six interpreters of the act of exaltation, and therefore its interpretation is like pure silver mixed with the act of the earth, as if to say, like pure silver mixed with the altar that is in the dust and with the altar that is in it, as if the furnace of the refiner makes a man out of the dust. The praiseworthy. The tongue is another in the story, as if it were a bird in its midst, and in the story of Eli, "in the midst of the ruins of Eli" (Proverbs 27:22), and that is the name of all my treasures. And this is not visible, according to me, because the one who does not call upon me is the one who To speak another language in a language of the Lord of the earth, and to praise the word as against the name of the Lord, and this is what the Targum of Jonathan translates as to speak the Lord, and to say that his words are like refined silver from the Lord of the earth, who is the name of the Lord, who has refined and refined them :) (SA Aino)

Verse 8

Be careful. For those who are poor and needy, persecuted by this generation, who are destitute. A seven-fold distillation. Midrash Aggadah Yesh, and the one sitting on the Seder: Rabbi Yehoshua said in the name of Rabbi Levi: Infants who were in the days of David, until they tasted the taste of sin, were known to recite the Torah in the twelfth month, facing each side, and this was seventy times. And David was a prophet to them: Lord of the worlds, see how much your law is in their hearts. You have created them from and your word is a blessing and a source of prosperity in their hearts! You, O Lord, will preserve them, keep them: this generation, that they may not learn their ways to be wicked.

Verse 9

:The wicked will perish. To make me a fool, to make me a fool like a cheap wine to the sons of men. They envied me, because I was evil in their eyes, because I was taken from following the sheep to be king (2 Samuel 7:8). And this is his solution: They are like a lowly vine to the sons of men, as a gluttonous man exalts himself in the eyes of the sons of men. And this is the example of what is said in another place: "A stone of stumbling to the builders" (Psalm 118:22). And they comforted Cheap wine for my children

And the Midrash of the Haggadah says that it will be revealed to Israel to come, when they will thing be exalted. Adam is like a glutton who devours the sons of men, and he will be like a glutton, like a glutton and a glutton (Job 33:9; 22:11). 23:22), and contempt is like "a glutton and a glutton" (Deuteronomy 21:22). And here is its solution: The wicked surround him: they will walk, the wicked surround the poor, who walk around him, to swallow him up for free, like a gluttonous mountain for the sons of men.

Chapter 13

Verse 1

Verse 2

:Until now. Four times as against four Galileans, and in the way of all Israel it was said

Verse 3

Verse 4

:The face of death. Death is called sleep, "and they shall sleep the years of their life" (Jeremiah 1:3).

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Chapter 14

Verse 1

Nabal said in his heart and in his heart. David said two psalms in this book on this subject: The first is about Nebuchadnezzar, and the second (Psalms 55) about Titus the wicked. This was prophesied about Nebuchadnezzar, who would come: to gather against the temple and to destroy it, and not one of all his army would survive in his hand.
:There is no God. And I will ascend upon the high places of the dead (Isaiah 14:14)
: His corruption, his abomination, his plot. Deeds

Verse 2

Verse 3

"All is head and body." No one in his army has a soul in his hand.
:We will be destroyed. We will be destroyed.

Verse 4

?Do they not know? Do they not know at all what has been done to them:
My people are my food. The seed of Nebuchadnezzar
:Eat bread. Make a drink: "Belshazzar the king served bread in abundance" (Daniel 5:1)
They did not call upon the Lord. They did not consider Him, nor did they remember His wonders and His wonders in their days, and they were astonished at His wisdom. And His multitude interpreted: All that was not a prey of Israel, did not taste the taste of the evening in their food, eating: My people seemed to them as if they had eaten bread that tasted the taste of the evening meal.

Verse 5

:There they were afraid. Their bodies were given to Belshazzar and they were afraid.
:For God is in the generation of the righteous. In the generation of Jeconiah, who were righteous.

Verse 6

The counsel of the poor shall be ashamed. You say that the counsel of Israel is a shame, because they trust in the Lord, for the Lord is his helper.

Verse 7

: Who will give? Then the day will draw near that the salvation of Israel will come from Zion, and then Jacob will be saved, and Israel will rejoice.

Chapter 15

Verse 1

Verse 2

And he speaks the truth in his heart. The best thing that he says in his heart is the truth, and it is not one thing in his mouth and one thing in his heart :) SA is not)

Verse 3

Machine Translated by Google

He did not tread on his tongue. Ankosha Balazs, as he said, "He will tread on your servant" (2 Samuel 19:28). Psalm: This is for the one who knows the law of Hasidism
:And he did not bear shame. A report was made by
Balaam against his relative. If his relative committed a sin that deserves punishment, he was punished in court, and his shame was not borne by him, and you covered him with a veil that would open the door to the insulter, saying: So did my relative

Verse 4

He is despised in his own eyes, and is despised in the eyes of the righteous, as Hezekiah his strength: who brought the strength of his fathers into contempt: he swore to evil. To
himself
:And he will not change. His oath, simple and strict, that he will not change in a matter that is not to his detriment.

Verse 5

And he shall not take a bribe. He shall not judge the poor in judgment, nor pervert his judgment. And his interpretation is still numerous (Books of Deuteronomy): Do not take a bribe against a clean person to cleanse him in his judgment, light and heavy that does not take a bribe to be
impure: the judgment: he will not die. And he is seen as a resident in your tents (Books after it):
he will not die forever. If he dies, his death is not an eternal death, but he will fall and be buried.

Chapter 16

Verse 1

From their place to David. The Rabbis said (Sotah 10:): To David there was a battle and a battle, whose line was perfect, who was born of a slain man. And there is no passage of the verse that falls on the Midrash as here. There is a psalm in which it is said, “To David from their line” (Psalms 50:1), where it is said to the interpreter: This psalm is to David there was a battle and a battle, but as here it is said, “From their line to David there is no To interpret it as such. And I say that it is one of the names of the delights of the psalmist and a share
in the delights of the song. Another thing: From them David wore a crown, as it is "their seal" (Song of Songs 5:11)
Hearing this, David used to say, "O God, preserve me, for I have put my trust in you, and it was like a crown," as it is said (Psalm 5:13): "As in the cold, you will crown me with your love" (Ps. 13:13).

Verse 2

You said to the Lord, "You are my Lord, and I am yours." To the assembly of Israel David said: "You are my Lord, and your hand is on high, to all who come against me." Another thing: You said to the Lord, "You are my Lord," he would have said to his soul. And so they set forth his example: "And David was overcome" (2 Samuel 14:3), and his solution: "And David's soul was overcome"; and even though he said, "To the Holy One, blessed be He, is it not (SAA: not) my You, my soul, live on me – as here: My soul said to the Lord.
good, but
to you. The good that you have done to me, you are not to repay me, since you have not done me justice: it is good to me.

Verse 3

To the saints who are in the land. In the path of the saints who are buried in the land, who walked before you: Truly

:And the great ones, all my desires are in them. They are the great ones, in whom all my desires and all my needs are fulfilled.

Verse 4

Their sorrows and anger will increase. All this I have said to the Lord: The sorrows of those who disobey you, who are arrogant and fearful of serving another god, will increase. To speak another: to hasten to speak "quickly" (Genesis 33:12), Douay-Rheims: But I will not be like them,
to shed blood for a strange work, and I will not take the name of a strange work on my lips.

Verse 5

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The Lord is my portion and my cup. All my goodness is on my right hand. In other words: and my cup and my thoughts, as "He poured out his cup upon the mountain" (Exodus 12:4), and his friend comforted him.
You are my chosen one. You are the one who placed my hand on the good part, of whom it was said: “I have given you life and death, and you have chosen life” (Deuteronomy 31:19). As a man loves one of his sons and places his hand on the good part and says: “This is yours.”
Ishfael. Thus it is – I will destroy you. You have laid your hand on the lot, to speak of “your day of judgment” (Ecclesiastes 18:18) as required in my book (Deuteronomy 23). And also Yesh to his father to speak of support, according to the Midrash of the Haggadah, as it says: “And the hand of his father shall strengthen you” (Genesis 8:17)

Verse 6

Ropes fell to me in pleasures. When fate fell to me to be in your hands, a rope of pleasures is this. Alas: I have been afflicted with such a disease

Verse 7

I will bless the Lord. David prophesied about the assembly of Israel, saying thus, and now he says: And I, too: I will bless the Lord, who has taught me to choose life and to walk in his ways, even in the nights of my affliction, to fear him and to love him. And many of his words were interpreted to Abraham our father, from whom the Torah was given until the Torah was given. We are also called to sit down and recite the verses in order:

Verse 8

I have set the Lord before me continually. In all my works I have set his fear before my eyes, and why? For he is always at my right hand, to help me, that I may not fall. Another thing: I have set the Lord before me continually. The book of the Torah was with him to read in all the days of his life (Deuteronomy 17:19), and this is what he said: At my right hand I will not die. In the name of the Torah: which was given at his right hand, which I will deal with and which you will not die (Sanhedrin 22.) (SA Ainu)

Verse 9

Therefore my heart and my flesh rejoice. For I trust that You will not abandon my soul to Sheol, for I have sinned greatly in my hand, and You have commanded me, "The Lord also has put away your sin" (2 Samuel 12:13), plain and simple: You will not abandon me to turn away from You.

Verse 10

Verse 11

"Tell me that I may live. For the tongue of the future is, and not for the tongue of prayer."
:Shabba Shmachhot. Joy that has no end and no end is the joy of the future (SA Ino)
:Your face. The joy that is before you, the cry of those close to you

Chapter 17

Verse 1

Verse 2

My judgment shall go forth from before you. The transgressions of mine hand, which I have seen to judge with torment, shall go forth from before you, and shall not come before you in judgment: thine eyes shall behold the righteous. If there be any righteousness in my hand, then thine eyes shall behold it with the righteous.

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Verse 3

You have kept my heart and my body. I know that there is a transgression in my hand, and that even if my judgment of punishment comes before you, I will not be justified: in truth, as in the grave you
have kept my heart, you have kept me awake all night. At twilight, in the sin of Beth-sheba, as it is said, "And it came to pass at twilight, that David arose and went away" (2 Samuel 11:2).
:You burned me. You tried me.
:No, you will find it. You did not find in me the
desire of my lust, but it will pass through my mouth. If you still think of me to test you, then it will pass through my mouth and say, "Prove me and test me," as I said, "As it is written, "Prove me, O Lord, and test me" (Psalm 22:2). What David said before the Holy One, blessed be He, is: Why do they say, 'The God of Abraham,' and not 'The God of David?'" He said: He said: I have put him to the test in ten trials and he has found peace. He said: Test me and try me, as you know in the tabernacle: Sabbath (Sabbath Kang:)

Verse 4

For the deeds of man, by the words of your lips and body, you have made me a pillar of Assyria and body. From thence and from thence to all the works of man that I have done, I have kept in the path of the word of thy judgments a resting place, that they should not err from them, that I should not go in them, that I should always support thee in thy works, that they should not fall from them because of me. Another interpretation: To the works of man in the word "not",
Your lips and your body, by my mouth you have made man to use his actions. By my mouth you have fulfilled the word of your lips, which you have spoken to me, saying, 'I have done what I did not see fit in your goodness,'" (Exodus 20:13), "I have kept the peace of the Pharisees even in the wilderness."

Verse 5

"You are my strength and my body." From then on, all human activity will cease, for I have returned to the work of the rulers. Your eyes will see, and judgment will come from before you.

Verse 6

:If you answer me, God. I am sure that you will answer me.

Verse 7

The one who is in your mercy. The one who is in your mercy, as it is written, "And I and your people will be scattered" (Exodus 33:16). The one who is in your mercy, the

Verse 8

Like a cloud. He is the blackness of the eye, in which the light is filled. And because of his blackness he is called a cloud, for the tongue of darkness (Proverbs 20:20). And the Holy One, blessed be He, is He who prepares and keeps, the eyelashes of the eye that cover: He always

Verse 9

:This is my shadow. In this path my enemies, who in their soul will surround me, will rob me. To take away my soul

Verse 10

:They have closed their hearts with their fat and their fatness, and they have closed their hearts and their eyes from seeing your work, and from fearing your face.

Verse 11

His strength was at his back. His enemies were at his back, and their eyes were fixed on him, looking down at the ground, looking down at the on ground. And it seemed to me that David had fallen into this trap after the deed of Uriah had come to his hand, and he
And Israel was in the land of the children of Ammon, and the children of Rabbah were greatly distressed (2 Samuel 11:1), and David feared lest they should be defeated there by the way of Eber, which was in his hand, and the Philistines, and Moab, and Edom, and all the neighbors of the of it in that day, and all of Israel should be in the land of Egypt!
Come, land of Israel, and dwell there

Verse 12

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: It will be silvered. It will be beautiful, as in "As silver is, so is silver" (Genesis 33:3)

Verse 13

:His face is forward. Of an enemy.
:He will crush him. He will break his legs and he will crush and fall.
:My soul has escaped. From all evil, which is your sword, which you have commanded to break from those who are indebted to you.

Verse 14

:From those who die by your hand on their beds, I choose to be from those who die of rust.
From those who die of old age, from those who are covered with rust, Raduila Balaz, and from the righteous: Whose share in life

And your treasure will fill their belly. And from their death, which you will fill their bowels, from your goodness, which you have hidden for those who fear you (Psalms
30:2): it will be lifted up. Their wealth that they will leave behind at their death

Verse 15

I will uphold your face in righteousness. For in righteousness I will uphold your face, my judgment shall go forth from before you, and righteousness: which I hold in my hand, and with
them I will uphold your face seven times in the morning of your inheritance. Seven times I will see your inheritance in the morning of the dead from their sleep. In another language: I will sit at the sight of your face in the morning, the dead from their sleep, who are in your image, as it is said, "In the image of God he made man" (Genesis 9:6).

Chapter 18

Verse 1

"In the day the Lord saved him both his body and his soul." When he was old and full of years, all his troubles passed over him, and he was delivered from them.
And Saul asked. And was not Saul asked in all? Except by my word that it was hard upon him, and his pursuers left more than all of them. :As it is written in the word, "And they saw the land and Jericho" (Joshua 2:1)

Verse 2

:I will have mercy on you. I will love you, as translated "and you will love" (Leviticus 19:18): "and have mercy on you" (Onkelos translation)

Verse 3

My rock. You helped me with the rock of the splits, when I was narrowly between Saul and his men to be captured, as it is said: "And Saul and his men were encircled about David and Gomer" (1 Samuel 23:22) and I was hunted down. To speak
from the stronghold
:Tsuri. To speak a language of stone
:Akhesa. Abrair Balaz
–I will take refuge in him. I will cover myself with his shadow, as it is said, “And from my pains he has embraced me with his shadow” (Job 24:8): “For the rocks are a covering and a shield for those who walk in the paths from the winds and from the torrent of stones.”

Verse 4

Praise the Lord. With praises I will praise and worship before Him continually, as if to say, "Even before salvation I praise Him, with my mouth I am confident that I will be saved from my enemies."

Verse 5

The cords of death have encompassed me. Many times my enemies have surrounded me, they have surrounded me as they surrounded me, and now "evils have surrounded me" (Psalm 40:13).

Machine Translated by Google

Death camps. Enemies' camps, such as "the camp of the prophets" in the book of Samuel (1 Samuel 10:5). And Jonathan: Translated: "As a thorn is brought upon a tree," to mean "the camps of a woman who gives birth" (Hosea 13:13) and the camps of Belial. It is also to mean the camps of the wicked, like a thorn.

Verse 6

"A shield of righteousness" (Yonatan translation of 2 Samuel 22:6), and I? What would I be? –The cords of Sheol. As the cords of death.

Verse 7

:I will call upon the Lord continually.

Verse 8

And the earth shall tremble and be troubled. He is not joined to the place called above, but his head is joined to his end: for he is angry, and the earth shall tremble and be troubled. For he uses his tongue as if: When he is angry, he will come to take vengeance, the vengeance of his people and my servants, and :From Pharaoh and his people, the earth trembled and shook

Verse 9

: Smoke rises from his nostrils. Anshishnarilash Balaaz, so is the way of all the wicked, even to raise smoke from his nostrils.

Verse 10

:And he lifted up his eyes and came down. To pass through the land of Egypt. And he came down as he had heard. In another language: Iyantbish Balaaz

Verse 11

And he knew. And he flew, as "the eagle knows" (Deuteronomy 28:5).

Verse 12

Darkness of water. In the thickets of the fields are the darkness that surrounds it. And one would say: Is there no light before the darkness? The Talmud says: From the side that is opposite it and from within it its walls, its thickets that surround it are broken: and they pass through hail and coals of fire.

Verse 13

-Pass. Trishpah, the hailstone, breaks out and passes over the Egyptians on the Red Sea (Exodus 14:21:28)

Verse 14

Verse 15

Verse 16

:And they feared the channels of water. When the sea was divided
:And they shall discover the foundations of the wilderness. All the days that were spent in the world were fulfilled.
: Breathing. Sitting.

Verse 17

:He will send from on high. His angels to save Israel from the sea and from Egypt.
:He will feed me. The tongue will be released, as in "He who drinks from the water" (Exodus 2:10)

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Verse 18

Verse 19

"They shall come before me. My enemies shall hasten and come before me in the day of my hand: and the Lord shall be and finish."

Verse 20

Verse 21

:As I see it. As righteousness, I followed him in the wilderness (Jeremiah 2:2)
– grave. To speak with a pure tongue, as he “speaks to the heart” (Psalm 24:4). Another thing: He will send from on high, he will take me as against himself, he said, in the name of the angel who came to the rock of splits to pay the price of Saul from above, as it is said: “And your angel came to Saul and finished him off.” (1 Samuel 23:27)
:As I am righteous. I did not kill him, but I took away his wing (1 Samuel 24:4)

Verse 22

Verse 23

For all his judgments are against me. I have set them continually before my eyes.

Verse 24

Verse 25

Verse 26

With a Hasid you will have mercy. As the saying goes: According to me, he who dwells in his ways, to repay a measure as against a measure. A Hasid, innocent, a sinner as against three fathers

Verse 27

:With a scoundrel. Faithful
:With stubbornness. Against Pharaoh

Verse 28

Verse 29

How was it that Tair Neri was killed? When he fought at night with the Amalekite band that had come to Ziklag, it is said, "And David smote them from the morning until the evening, until they were consumed" (1 Samuel 33:17).

Verse 30

:What is in you. In your confidence

Machine Translated by Google

And by my God I will leap like an ox. When he returned to fight against Jebus and said: "Whoever strikes the Jebusites will be the head and the right hand" (1 Chronicles 11:6), Joab brought a fresh spear and its shaft, and it was hung on it and climbed over the wall. David said: "He will protect me, righteous and perfect" (Psalm 11:5), the Holy One, blessed be He, is the sign: the wall and leaped over. In the Midrash of Tehillim

Verse 31

:Clear. Clear; reassuring and encouraging

Verse 32

Verse 33

:And he will make my ways perfect. He will remove from my paths every obstacle and stumbling block, until it becomes peaceful and subdued.

Verse 34

:The legs of a ram are similar. The legs of females stand more upright than those of males.

Verse 35

And a bow of brass was laid down, my limbs bowed. And it is laid down for the tongue by a bowstring, as in "Half of you is laid down in me" (Psalms 83:3), and it is an action that is laid down, as in the act of a fish, and it is lacking in the noun, and it is laid down by cutting off the nostrils, as in "a nostril of a snort" (Psalms 66:4), and by cutting off the nostrils, as in "a nostril of a snort" (Jeremiah 6:29), and it is cast one to loosen it down by giving it as in It is given, it is cut off, "My eyes are burned" (Lamentations 3:15) as a shoe is cut off and there is no Naar from the cutting of the chaff, which would have been said to have been cut off, as it was from Asha, it was made from A answered. Another thing: And the bow of brass was bent, my wicked ones lived to strike the tongue of the bow, as it is said, "Your half is bent" (Psalm 33:3). The noun is not in the Hebrew, but as it is bent and the bow of brass was bent on the hands of my wicked ones, bows of brass were the possessions of David in his house, and they were seen by my kings. The nations and say, "This is why you believe that there is power in David's hand to be a scolder. There is no one like him except to fear him," and he was: a scolder and a scolder in their presence.

Verse 36

:And your humility has increased me. Increase the measure of your humility to lead me in it.

Verse 37

Broaden my steps under me. He who broadens his steps is not likely to fall, and therefore He says, "Your steps will not be hindered by your own strength" (Proverbs 4:12).

:Carsali. They are the figures from history, who read Kabila, Balazs, and Mata.

Verse 38

Verse 39

Verse 40

Verse 41

:You have given me a neck. They turn their necks to me and they flee.

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Verse 42

:He will save them. For their strange work is theirs:
and there is no savior. That there is no one to save them, and they will cry out and call upon the Lord, and he will not answer.

Verse 43

:And I will destroy them. To the tongue as a thorn.
I will empty them. Like the empty clay, which is not heavy. Just as "they are empty, that I have emptied them" (Genesis 4:3), "Not one of my vessels is empty" (Jeremiah 8:11)

Verse 44

– Deliver me from the strife of the people. That I may not punish Israel for perverse judgment, and that there may be no more oppression in Israel: Thou shalt make
me the head of the nations. That there is no punishment among them.

Verse 45

:To hear with an ear. Even if they are not in my presence, they will hear my messengers.
:They will hear me. They will be afflicted at my hearing, and they will be obedient to my words:
They will be afraid of me. From the heat of fear

Verse 46

They will be destroyed. They will be destroyed, as in "Nabal Tibal" (Exodus 18:18), which is translated "Mila'ah Tibal". And Menachem Piresh interprets: as in "Ach'ar'ei Bil'aty" (Genesis 18:12), and Piresh interprets "Nabal Tibal"
:And they will go out. To the tongue of terror. "They bring terror" (Deuteronomy 22:25) is translated: "The death of the dead" from their prisons. From the heat of the torment of the prisons, as if I had shut them in and tormented them there. And they shall come out of their prisons, a comforter who loosens them like a loose belt, and his messengers shall be spread out: and they shall be healed from their prisons. And the word "And they shall go forth from their fetters, and shall be loosed from the fetters that are upon their feet." And the word "And they shall go forth" (Leviticus 21:18), as translated by "Hagirah"

Verse 47

:As the Lord lives, who has done all this for me.

Verse 48

:Grant me vengeance. Grant me the power to take revenge on my enemies.
And he spoke. And he killed, to speak with a tongue. To speak with another tongue: As it is "And he spoke" (Exodus 3:1), translated: "And he spoke". And his friend comforted him, and also as he "speaks to the people under him" (Psalms 37:4)
from –Under me. In my place and in my stead, as it is said, “And I will give a man under me” (Isaiah 34:4) “I will give you as ransom Egypt” (Isaiah 34:3)

Chapter 19

Verse 1

Verse 2

The heavens declare the glory of God. The psalmist himself interprets the matter: There is no saying and no words. They do not speak with the creatures, but from within them, which in all the earth go forth, and they illuminate the creatures, from within them: the creatures declare the glory of God, and they praise and bless the lights.

Machine Translated by Google

And the work of His hands declares the firmament. The stars and constellations, which are the work of the hands of the Holy One, blessed be He, are there, as it is said, "And God set them in the firmament of heaven" (Genesis 1:17), and from there: declares His glory.

Verse 3

Day by day he declares. A deed is first made new from day to day; At evening a heat sets and shines in the morning, and from that time on the earth the living beings declare words of praise on the hands of the days and nights, preserving the: living beings for the sake of the earth and for the thanksgiving. Menachem Peter interpreted "yabi'ah" to mean "springing spring": He will experience. To speak the language of the West Bank

Verse 4

Verse 5

In all the earth there is a cloud. The heavens that are spread out over the face of the whole earth are like a cloud, and the heat is like a fire: from which all speak of the wonders that they see.
:The sixth name. The Holy One, blessed be He.
: A tent in them. In heaven, from where the sun is given within its fold (Tanhuma, Tezvah 8)

Verse 6

: And he is like a bridegroom coming out of his chamber. In all the morning, and he is the one who said, The heavens are telling the glory of God.

Verse 7

And its circumference is on their ends. The circumference of it is from end to end.
And there is no one who can hide from his heat. Unless the heavens under heaven were filled, there would be no one who could hide from his face because of his heat. There is heat and white in the second firmament, like a grove (Feast 12:): The seven firmaments are: a veil, a firmament, a grove, a grove, a grove, a grove. And they are set in order: a veil is not: the sun is like a cloud, the firmament is in it, heat and white, like stars and constellations, and so on.

Verse 8

The Torah of the Lord is pure. It is also as bright as the sun, as it is said at the end of the verse, "It enlightens the eyes" and it says (Proverbs 6:23), "For the lamp of the commandment is a light, and the law is light." Another thing: And nothing is hidden from His wrath on the day of judgment, and the day to come will burn them (Malachi 3:19), but the law of the Lord is pure, it turns the soul into the path of life, and it is a shield against the Teach it from the beginning with fervor, as it is said, "And the sun shall rise upon you who fear my name: righteousness and healing and consolation" (Malachi 3:20).
The testimony of the Lord is faithful. He is faithful to the testimony in His teachings, turning the soul. He turns it from the paths of death to the paths of life. Torah, testimonies, commandments, commandments, fear, (Berachot 11:), and between all the names and names of the five arks with the six judgments, according to the six orders of the Mishnah. They are called, as the five fifths of the Torah. And they are sealed with a seal: The truth of their righteousness is one. All of them are one and true. : Established in grace :
Wisdom of my heart. Wisdom is given to the humble.

Verse 9

:Good. Declaration

Verse 10

Verse 11

And she shakes her hands. And she shakes her hands in the midst of the sea. And she comforts the tongue with a drop, and she shakes her tongue with a drop, and she calls it "a droplet" (Proverbs 5:3), "I shake my bed" (Proverbs 7:17) (S"A is not)

Machine Translated by Google

Verse 12

In Shamraam, there is a lot of trouble. I have been careful to keep them in the path of Your abundant goodness which You have hidden (Psalms 30:2), and this tongue has a trace, as it were, "A trace which Abraham heard at My voice" (Genesis 27:5). Another thing: a trace of a lot. A dream of the disciples of the wise to come near to greatness. A trace is a tongue that is finished, and it is a companion to the tongue of a year: :traces Messiah (Sotah 9:15)

Verse 13

Who can understand my mistakes? I have been careful of them, but I cannot be careful that I do not err in them, and you have cleansed me: from hidden things that are hidden from me, and I have not known my sins in shame.

Verse 14

Also from the Zeddites. From the Zeddonite

Then you were there. They were innocent. The wise said: What is David like? My servants who return to the gates, and they are more cunning than any man: Give me water to drink, a thing in which there is no lack of a purse. When he drank, he said: Is there a little stew here? When he ate, he said: Is there a stew without salt? In his book he said: Give me a little bread, that the heat may not harm me. Thus David said: First against the wicked, and then against the wicked, and then against the rebels. Those rebels are sinners, who seek to provoke him to anger, and therefore he says: (2 Kings 3:7): "The king of Moab has sinned against me."

Verse 15

:It shall be according to your will. For reconciliation, according to your will.

Chapter 20

Verse 1

Verse 2

The Lord will answer you in the day of trouble. This psalm is about Shem, who was sending Joab and all Israel to battle, and he was standing in Jerusalem and slandering them, as it was said, "It would be better for us if he were a city to help us" (2 Samuel 18:3); and his leaders said (Sanhedrin 40): Had David not done this, Joab would not have fought.

-The name of the God of Jacob. Who made his covenant with Aaron (Genesis 28:13-15), and kept his covenant. Therefore it is said: The God of Jacob.

Verse 3

:From the sanctuary. From his holy temple, where he dwells

Verse 4

:From your offerings and your sacrifices. They are the prayers that you recite in battle, which will be recited by the Lord. To the tongue of the Shuman, as it is (Deuteronomy 3:2) "And they shall eat and be satisfied and be fat", as it is said: They shall receive them willingly as the sacrifices of the living.

Verse 5

Verse 6

Machine Translated by Google

:We will sing praises to your salvation. When you save us, the Holy One, blessed be He, we will sing praises to the Holy One, blessed be He: and in his name we will stand as a standard. Let us gather and become an army (Psalm 64:14)

Verse 7

Now I know. This is the lullaby that is sung now in salvation, this is what comes to Joab and to Israel, I know: that the place desired me and answered me from His holy name, that their salvation is my salvation.

Verse 8

Those in the chariot. There are some among the nations who trust in their chariots, in their iron, and there are some who trust in their horses, but we will trust in the name of the Lord. We will remember that He is salvation. We will remember the sound of incense and prayer, as it is (Isaiah and Philemon). (Leviticus 2:2) "Remembering the linden tree." And what will they call it?

Verse 9

And we will stand firm and be encouraged. We will be strong against them, as He is "the one who encourages the humble" (Psalm 157:6), to the tongue: courage

Chapter 21

Verse 1

Verse 2

In your strength your king will rejoice. His multitudes will be resolved upon your king, the Messiah, and the matter will be resolved even more upon David: his strength, to the return of others who demanded of him that after he had taken the daughter of Sheba, he said from this psalm:

Verse 3

And I will be king. The tongue speaks, and it has no imagination. And to comfort them, he brought his companion: "Kirshion Cyrus king of Persia" (Ezra 3:7), and both of them are tongues from the mouth of their lips

Verse 4

For you have given me good blessings. Before I asked you, you gave me your blessings through the prophet Nathan:
"And I will establish your seed and your house" (2 Samuel 7:12), "And I will establish the throne of your kingdom over Israel forever" (2 Samuel 7:13).
"And he took the crown of your king, and it was upon David's head" (2 Samuel 12:30).

Verse 5

Life is a gift from the Lord. When I was fleeing out into the land from Saul, I prayed: "I will walk before the Lord in the land of the living" (Psalm 116:9). He has given me back to
the land of Israel.
:Long days. To my kingdom, which you said: "And I will establish the throne of your kingdom forever" (2 Samuel 7:13)

Verse 6

Equal. Menachem Patar interpreted equal, "Tashshim" (Genesis 6:16), "Tashshith" (Psalms 21:4), to speak one language: to them

Verse 7

:To unite him. To speak with joy

Machine Translated by Google

Your face. In the garden of Eden. And many of his disciples, who asked him about the Messiah, brought him a vision to say: "Even to the ancient of days, my servant stood before me" (Daniel 7:13); and it is said, "And I will bring him near, and he will approach me" (Jeremiah 30:21).

Verse 8

:But he will not die. And by the grace of God he is assured that he will not die.

Verse 9

"Your hand will be stretched out against all your enemies. Whatever blow your hand is about to inflict, it will inflict on your enemies."

Verse 10

:The hour of your face. The hour of your anger.
:He will swallow them with his nose. Is this prayer?

Verse 11

:Primah from the land of destruction. Blessed be the Holy One, he who is a sinner, that the seed of wicked Amalek may perish.

Verse 12

:For they have set their face against you. As against the wicked Titus, who said: Kill yourself! (Gittin No:) :But they will be consumed. To do it

Verse 13

For you have divided them into lots, that Israel may divide their wealth, as it is said: "And it shall be a trade, and a trade, and an end."
:With your arrows you shall prepare against them. With your bows you shall prepare your arrows and you shall command them to shoot against them.

Verse 14

Rome, O Lord, is strong. On the heights, and it is left and sung (Books after Eno)

Chapter 22

Verse 1

morning star. Name a musical instrument. Another thing: On the assembly of Israel, which is a “loved doe” (Proverbs 5:19) “visible as the morning” (Song of Songs 6:10); and its multitude (Megillah 15:1) He is like a strong man, like a deer As it is said, "A good blacksmith seeks favor" (Proverbs 7:15), and your face (Proverbs 7:15)

Verse 2

:Why have you forsaken me? It is time to go into exile, and David said, "This prayer is about the time to come."
Far from my salvation. And from the words of my heart.

Verse 3

:I will call them daily. I call you from day to day, and you will not be afflicted.

Verse 4

And you will be holy. And you will sit to hear the praises of Israel from ancient days.

Machine Translated by Google

Verse 5

Verse 6

Verse 7

And I will burn. All Israel shall be as one man.

Verse 8

They will be released. They will be opened, as one who releases a womb and releases a donkey (Exodus 13:12), "one who releases water" (Proverbs 17:14)

Verse 9

: The Lord is the redeemer. As he is the redeemer, so is man the redeemer of his beloved, and his burden is to be created for the sake of his deliverer.

Verse 10

My God, my

Verse 11

I was cast out of the womb. I was cast out of the womb. From where did you take me out of the womb? As you said (Isaiah 40:3) From where were the tribes born? They were carried and le[illegible]

Verse 12

Verse 13

:Many fruits. Strong kingdoms.

:The horses of Bashan. He also has the tongue of the oxen of Bashan, which are fat: My crown. My roundness is like a crown that encircles the head.

Verse 14

:A lion of prey. Nebuchadnezzar (Megillah 11.)

Verse 15

:Like a dove. The sound of the fire is heard.

Verse 16

Malchuhai. They are the disciples who read the verse "Paleish Balaaz", when a person creates a void that is not commanded in his mouth. And Peter consoles them with the words "Malchuhai Antiilaash Balaaz", as in "among the takers to take" (Isaiah 6:6) and the taker: "These are the two that are like the takers of the deaf" (SA Aino)

:And to the dust of death. To the crushing of death you will judge me. You will sit me, to the tongue of the judgment of Kedar, "the lips of the vessel" (Ezekiel 24:3), and the comforter of the Lord: All to the tongue of judgment to the tongue of Shema

Verse 17

Machine Translated by Google

My hands and feet are like my hands. They are like my mouth, and so Hezekiah said, "As my hands are like my hands, so shall all my strength be broken" (Isaiah 33:13).

Verse 18

:I will tell all my troubles. My pain: What will
they look at? Joys to my hands

Verse 19

And because of my shame they will cast lots. They will plunder my wealth.

Verse 20

My strength, as it is said, "I am like a mighty man without a ram" (Psalm 55:5), and as it is said, "My hand is like God" (Genesis 39:29).

Verse 21

Verse 22

Save me from the lion's mouth. When the horns of the rams tormented me, this is the Amorite, whose "height is like the height of the cedars" (Amos 2:9) and thirty-one kings (Joshua 12:9)

Verse 23

I will sing your praises to my brothers. When I gather all my congregations, I will say to them: Fear the Lord, the God of hosts. These are the strangers (Psalm 22:29), and all the seed of Jacob.

Verse 24

:And his tongue shall fear.

Verse 25

The affliction of the poor. The cry of the poor, all the poor who are in need of a tongue, cry out. And yet, there is a way to solve the affliction of the tongue: the persuasion, as in "to afflict before me" (Exodus 10:3), which is to humble and to prostrate before you.

Verse 26

Verse 27

:The humble shall eat. At the time of redemption, at the days of the
Messiah: I live in your hearts forever. All this is said before them.

Verse 28

They will remember and turn to the Lord. The nations will remember the evil that has befallen them when they see the good, and they will turn to the Lord.
:the'

Verse 29

:For the kingdom is the Lord's. That they may see that the kingdom and the government are returned to you.

Verse 30

Machine Translated by Google

All the earth shall eat and be satisfied. This is the mountain of the Lord: All the earth shall eat and be satisfied, and shall be satisfied with the Lord, with praise and thanksgiving for the goodness, the earth shall be the best of the earth, the fat of the earth. All these shall fear the Lord, and shall sit before him, and shall worship him. Then all the wicked will die from the midst of them in Gehenna, and no mercy will be shown to them to save their souls: from Gehenna

:And they breathed. Of each and every one

Not alive. Not alive. Many of his disciples preached from this place, that the dead before their death, in the hour that takes away: a breath, an interview before the tabernacle

Verse 31

:The seed shall serve him and go. The seed of Israel, which continually serves, shall be numbered to the Lord for all generations. The eunuch who calls and calls upon him: shall be numbered to all generations for the name of the Lord and for his praise, which he has done for his seed.

Verse 32

:They will come. The first ones will tell of his righteousness to the people of the new birth, how he has done righteousness for them.

Chapter 23

Verse 1

A Psalm for David. The Rabbis said: Every place where it is said, "A Psalm for David," it is sung, and then the song is sung: "The Shekinah is upon him." A Psalm, to bring the Holy Spirit to David. And everything where it is said, "A Psalm for David," it is sung: "The Shekinah is upon him," and then the song is sung.

:The Lord is my shepherd. In this wilderness where I walk, I am confident, that I will lack nothing.

Verse 2

The construction of a pasture. The construction of a pasture, according to the one who began to resemble his forefathers to pasture the beasts, which the Lord my Shepherd said, falls on the tongue of the Lord my Shepherd, the construction of a pasture. And from this psalm David said in the forest of Hareth (1 Samuel 22:5). Why was it called the forest of Hareth? It was as dry as clay, and the Holy One moistened it, blessed is the best: of the world to come (Midrash Tehillim 23:6)

Verse 3

:My soul will wander. My spirit, which is consumed with affliction and trial, will wander to its former glory.

:In the paths of righteousness. In the paths of righteousness, that I may not fall into the hands of my enemies.

Verse 4

In the valley of Zelmaveth. In the land of darkness, and in the wilderness of Ziph he said (1 Samuel 23:13,28). All Zelmaveth for the tongue: darkness interpreted by Donash ben Labrat

–Your peace and your comfort. The troubles that have come upon me and the comfort that I trust in your mercy, both of them will comfort me. It is the queens. : –That it may be possible for me to forgive sin; and I am confident that you will stand before me as a messenger.

Verse 5

:You have anointed my head with oil. As a tomb I was anointed upon your throne. :My cup is full. For a satisfied tongue.

Chapter 24

Verse 1

Machine Translated by Google

:The land belongs to the Lord. The land of Israel:
The land of the Lord. The land of the Lord.

Verse 2

On the days of the foundation. Seven days encircling the land of Israel and the four rivers, the Jordan, and the Yarmuk, :
the Carmine, and the Fugue

Verse 3

Who shall ascend into the mountain of the Lord? For all the inhabitants of the valley are of the same mind: none shall come nigh unto him, save he that is clean in hands and whole in spirit:

Verse 4

My soul shall not be taken in vain. I will not swear by my name and by my soul in vain. Let us not swear by the tongue of an oath that is against a soul, as it is said: "The Lord of hosts has sworn by his soul" (Jeremiah 14:14).

Verse 5

Verse 6

: This. Such is his deed, such is the generation of his sermons.

Verse 7

Take the gates of your heads. In the days of Solomon his son, when he returned to Hachnis to bring the ark into the house of the most holy, and the gates were fastened to it, he said to twenty-four women, and they did not answer, until he said: "Do not turn away from the presence of your anointed one: remember the mercies of your servant David" (2 Chronicles 6:24).

Verse 8

Verse 9

:Openings of the world. Openings that are universally sacred

Chapter 25

Verse 1

:My soul is mine. My heart is yours.

Verse 2

Verse 3

The traitors are empty. The robbers, the oppressors, who oppress the poor, are empty of their possessions, as it is written: "And I will deliver my afflicted ones empty" (Psalm 7:5).

Verse 4

Machine Translated by Google

Verse 5

:Instruct me. I will instruct you, O Balaam.
:I have hoped in you all day long. This world is a day for the nations and a night for Israel.

Verse 6

How long has it been since the world began? From the death of the first man, of whom you said: "In the day I eat of it you shall surely die" (Genesis 2:17), and you gave him a day of rest, which is a thousand years.

Verse 7

:As your mercy is remembered by me. Show me your mercy, remember me, these are the good deeds that are in my hands.

Verse 8

:Good and upright is the Lord. And He desires to justify
His people, so that He may teach sinners in His way. Teshuvah. Another thing: He may teach sinners who desire, as it is said, "It was written in the book of the paths and in the law, 'I know your way and your way'" (Deuteronomy 19:3). A rod is a rod
: ÿ:(ÿ-ÿ)beats ÿ.ÿÿÿÿÿÿ

Verse 9

Verse 10

Verse 11

: For your sake, O Lord. The Lord has forgiven my sin.
:How many are there. How many are there to forgive many sins.

Verse 12

Who is this man who fears the Lord? Blessed is the Holy One. He will teach him in the way he should choose, the way of the good.

Verse 13

: They breathed well, they hung themselves. When they were lying in the grave, they hung themselves well, they breathed well.

Verse 14

Verse 15

Verse 16

For I alone am he that answereth. And the transgression of many is upon me, and I alone am he that beareth them. Turn thy face unto me: and have mercy on me, for my prayer is a cry for the salvation of all Israel.

Verse 17

Machine Translated by Google

Verse 18

: See my affliction and my labor. And their hands are full of all my sins.

Verse 19

:And you hate Hamas. Which is not like that.

Verse 20

Verse 21

:They will create me. They will preserve me.

Chapter 26

Verse 1

Judge me, O Lord. And in another place He says: “Do not come into judgment and be angry” (Psalm 133:2). David said: When you judge the wicked, judge me, for I am righteous according to the wicked, and when you judge the righteous, do not condemn me in judgment.

Verse 2

Verse 3

Verse 4

And with them they shall disappear. Those who hide in secret, to do their deeds in darkness (Isaiah 29:15)
:I will not come. I am not in the habit of coming and sitting in a meeting.

Verse 5

Verse 6

:In purity. There is no stealing in the mitzvot that I keep. The heart of the stealing is forbidden (Sukkah 3.)

Verse 7

:To hear. As it is to hear all
your wonders. This is the Hallel that is in it for the past, and in it for the end, and in it for the days of the Messiah, and in it for the future:

Verse 8

Verse 9

Machine Translated by Google

Verse 10

:Lewdness. All lewdness that is called for by the tongue is considered, both for good and for evil.

Verse 11

Verse 12

:My feet stand straight. On a straight path.

Chapter 27

Verse 1

Verse 2

Verse 3

: In contempt I trust. In what I have said to the Lord, the strength of my life.

Verse 4

And to visit his temple. To fear him there, every morning and every evening. Thus Dounesh interpreted, and his friend consoled him with "He shall not visit between good and evil" (Leviticus 27:33), but Dounesh resolved to speak of the morning.

Verse 5

That they may hide me in a tent. I am confident that He will place me in the sanctuary of His sanctuary, and we will be in the order of the world (Seder Olam Rabbah 18) because this passage was spoken of Joash the son of Ahaziah, whom the Lord hid with his seven brothers in the upper room of the house of the Holy of Holies, as it is said, "And the house of the Lord was hidden six years" (2 Kings 11:3). :In a way that exalts me. He set my feet on a rock (Psalm 40:3)

Verse 6

: Sacrifices of sacrifice. Sacrifices about which a song is said

Verse 7

Verse 8

To you my heart said, Seek my face. In your ways, in your sendings my heart says: Seek my face, all of you, O Israel; and I will hear you, your face, O Lord, I will seek.
"To the God of Tribulation" (Job in his place, "If –Go. As it is said, “Behold, I am your servant unto God” (Job 33:6), so go, said my heart. In your place my heart came to me, saying, “In its place, ah!” –Job 13:8).

Verse 9

:Do not break. Do not tear, as it is said, "And the heavens are broken" (Psalm 18:10).

Machine Translated by Google

Verse 10

For my father and my mother have forsaken me. In the hour of their joy they have set themselves; As they have finished their joy, this is the way: his face is turned, and this is the way:
his face is turned: and the Lord will gather me. The Holy One, blessed be He, keeps the drop and gathers the fruit (Leviticus 14:5)

Verse 11

Verse 12

:In my soul I am troubled. In the desire of my enemies, let their desire be fulfilled against
me: And let wrath be kindled. Evil speakers. To another tongue: To a tongue that is stingy (SA is not)

Verse 13

If I had not believed and lived. If I had not believed in the Holy One, blessed be He, those who have risen up against me as false witnesses and have deceived me. If it were not for the point made against him, for the doctrine that his ancestors demanded (Berachot 4:1): I know that it came: He will give the righteous a reward for the world to come, but I do not know whether I will have a portion with them or not.

Verse 14

:And hope in the Lord. And if your prayer is not accepted, return and hope (Blessings of the heart:)

Chapter 28

Verse 1

Verse 2

Verse 3

:Do not make me dwell. Do not make me associate with the wicked. Atreus Moi Balaz

Verse 4

Verse 5

Verse 6

Verse 7

And my songs will praise him. And what is the praise? The Lord is a strength to those who trust in him in the hour of trouble: the salvation of his anointed is Jesus.

Verse 8

Machine Translated by Google

Verse 9

And they are merciful. To speak of a shepherd.

Chapter 29

Verse 1

They came to the Lord. They prepared for the Lord and prepared for him, you, the sons of the rams of the earth; from where they say, "Fathers" (Rosh Hashanah 2:1). And they comforted their friend with the tongue of a gift.
:Eliim. Sarim (SA is not)
:Ascribe to the Lord glory and strength. Hence it is said, "Mighty" (Rosh Hashanah 24).

Verse 2

Glory be to His name. This is the holiness of His name (Rosh Hashanah 22), and in this psalm there are eighty remembrances, and as an offering, eighty blessings are established.

Verse 3

The voice of the Lord is over the waters. The Lord thunders from heaven over the waters, and the Lord roars (Psalm 18:14)
:The wicked. Tormentous and slanderous.

Verse 4

The voice of the Lord is in power. At the time of the giving of the Torah, they lowered their voice to the voice of the priests of Israel, as it is said, “And the Lord answered him with a voice” (Exodus 19:19).

Verse 5

The voice of the Lord breaks the cedars. The nations, as it is said (1 Samuel 7:10) “And the Lord will be angry with the voice of a great multitude against the Philistines and against Gog,” (Isaiah 33:3) “For at the voice of the Lord shall the Assyrians be destroyed.” And in the time of the giving of the Torah you shall hear and live, and the nations of the world – (Deuteronomy 5:23) “For of all flesh shall I make an end, and shall live”: those who hear and the dead (Tanhum, Exodus 25)

Verse 6

:And they shall leap like a calf. The cedars and the mountains that came to hear the Torah (Exodus 19:17) :Lebanon and Sirion. The names of the mountains

Verse 7

Carved in flames of fire. The ten commandments were interpreted by the Levites, and their ten commandments were interpreted (Mekilta Yitro in the ninth month), which was: The words of the ten commandments proceed in flames of fire from his mouth and are engraved on the tablets as they were written.

Verse 8

:Yahil from the wilderness. To speak "as a newborn" (Jeremiah 6:24; Psalm 97:7 (The Lord began in the wilderness of Kadesh. He is from the wilderness of Sinai, as his ancestors said in the Sabbath tabernacle (Shabbat Pat.): Five names are called: from the wilderness of Sinai, from the wilderness of Zin, from the wilderness of Kadesh, from the wilderness of Kadesh, from the wilderness of Kadesh, from the wilderness of Paran. : From the wilderness of Kadesh, which Israel sanctified in it

Verse 9

Machine Translated by Google

The voice of the Lord will make the deer run. He will be afraid and will begin to fear the workers of the stars and the stars, whose feet are now standing in the firmament like rams, as it is said, "He made the feet of rams like rams" (Psalms 18:34). Rabbi Pinchas said: Rams are not written here, except like rams, like females, whose feet stand straighter than the rest. The men. Another language: He will defile the reading of the Law, as in "the face of the hills: I have defiled myself" (Proverbs 8:25) (6:1) and will expose the forests. As in "the one who uncovers the white" (Genesis 33:37), he will strip the trees of the forest, as in "the glory of the rulers, like the trees of the forest, whose height is like the height of the cedars" (Amos 2:9) And he built it.

:Everyone says it is honorable. Everyone will count it there and say

Verse 10

The Lord will sit alone. In His greatness alone, and also at that time the Lord will sit alone, King forever, "And the idols will give strength and the blessing of peace. And many of them will call him "a blasphemer" (Isaiah 2:18), but for him the nations will be afraid and will come to them in the shadow of Balaam and will say to him: Torah (Midrash Tehillim 29:2) that they will be afraid, what is the sound of this tumult that we have heard? What is the sound of a tumult that we have heard? Has he come to bring it into the world? He said to them: As the grave swore that he would not give it to them Torah for His people comes from afar, but the voice of the tumult that you hear, the Holy One, blessed be He.

Chapter 30

Verse 1

:A song of dedication of the house. That the Levites should sing at the dedication of the house in the days of Solomon.

Verse 2

:I will exalt you, O Lord, for you have made me poor. You have lifted me up, and my enemies have not destroyed me. As it is with me, who used to say: David has no portion in the world to come, and when they see that in his path the gates of the ark have been opened, then they will know that the Holy One, blessed be He, has taken away their sin, and the faces of David's enemies will be poured out like the rim of a pot (Shabbat 30).

Verse 3

:And heal me. It is the forgiveness of sin, as in "And he turned and healed him" (Isaiah 6:10).

Verse 4

:From the depths of the pit. As I went down from the pit, I will not descend into Gehenna.

Verse 5

Sing to the Lord, you his saints. For what he has done for me, that you may be able to take refuge in him, that he may be good to you; and even: You who are in trouble, do not fear.

Verse 6

: What a relief. Small in the nose
:Life is in His will. And long life is in His will and in His pleasure (Berachot 7).

Verse 7

And I said, "In my peace." In my peace, I would have thought that I would never fall, but the matter is not in my inheritance, for if the inheritance of the Holy One, blessed be He, is: by His will the mountains stand, my greatness, to be strong, and the direction that He hid His face from me, I would have been immediately terrified.

Verse 8

Machine Translated by Google

Verse 9

To you, O Lord, I will call, and I will be gracious to you. I will always say to you: What is wrong with my blood and my body? And you heard: My voice and turned my mourning into a funeral for me.

Verse 10

Verse 11

Verse 12

Open. Elaksha Balak, as it is written (Genesis 24:3), "And he opened the camels," and his many wives, Esther and Haman, in a minor judgment (Pesikta Zutrata) The whole psalm about Mordecai
And I said, "I will kill you," said Haman. "The Lord has called you," said Esther, "hide and be silent until you help me." "You have turned my funeral into a funeral for me," said Mordecai and all Israel.

Chapter 31

Verse 1

Verse 2

Verse 3

:Metzudot. Peleishitz Balaz

Verse 4

"Relax me." Monarashmoi Balaaz, as in "Go and rest the people and the body" (Exodus 33:33).

Verse 5

Verse 6

By your hand, Afikid Ruhi. Commander Balaaz, Afikid Ruhi always said to me that you have redeemed me: Misra

Verse 7

:The watchmen are worthless. Those who expect the salvation of a foreign job

Verse 8

Verse 9

Machine Translated by Google

"You have shut me up. I have set you free." And he who comforts himself makes him a tongue of closure, and he who makes everything a tongue of closure

Verse 10

Asha. Asha, a tongue. A man puts a mirror over his eyes to see beyond the mirror: a thing, there is no such thing as a clear mirror.

Verse 11

:And my strength is gone. To a rotten tongue, as if I had eaten them.

Verse 12

:Of all my afflictions. Of all my afflictions, I was a reproach to my
neighbors. :I am greatly ashamed and a terror to my acquaintances. I am quiet. They are afraid of my words.

Verse 13

As for me, I am lost. He who goes to loss; every tongue is lost, no tongue falls upon a man who is lost, saying, 'He is lost,' but 'the loss is lost from his own hand,' as you have heard He said: "He who is lost from his own hand" (Deuteronomy 22:3); "The loss is not in their bow" (Ezekiel 34:4)

Verse 14

The slander of rabbis. The advice of rabbis. The slander of the tongue "is like the lips of the wise" (Song of Songs 7:10) and therefore all slander that is in the place where the Lord calls
the people: a dwelling place for those who fear and fear my name:
in their establishment. in their
advice: their plan. The tongue is thoughtful

Verse 15

Verse 16

:My times are in your hand. The times that pass over me, they are on your lips and in your hands.

Verse 17

Verse 18

:No shame and body. After reading you, there is no shame.
And they will be silent to death: they will seem to ask. They will be silent.

Verse 19

:The words of the righteous Atak. They say to Shaul about me: David seeks your harm,
Atak. Sarah, a thing that is not; As in "And he was silent from the beginning" (Genesis 12:8). And Donnes resolved to speak a great and hard word, as in "He has made even his mighty man strong" (Job 21:7); "He has made him strong" (Proverbs 8:18); "And he has covered him with an old man" (Isaiah 23:18) (NASB)

Verse 20

How great is your goodness! I know that in the world to come there is a good reward for those who fear you, and from every place in this world: when the wicked surround them, I will tell them that you will hide them in the secret of your face.

Verse 21

Machine Translated by Google

:From the charms of a man. From the company of evildoers who conspire together to harm them.

Verse 22

In the city of Matzoor. In Keilah, when Saul said to me, "The entrance to the city of Dalthaim and the city of Biriha is closed" (1 Samuel 23:7)

Verse 23

And I said in haste. When I came out of Michalah and came to the wilderness of Maon, and I was in a hurry to go from before Saul, because he had overtaken me, and Saul and his men were closing in on me and my men to capture them (1 Samuel 23:25)

I said: I was cut in my heart, like the axe that cuts down the tree. Because of its cutting, it was called an axe. Thus is the meaning of the word: Donash. And his friend consoles him, as if he were "cast out" (Jonah 2:5), and there is no simile in the Torah (Satan 1:1). I was shaved.

Verse 24

: The faithful are the Lord's protector. The Lord protects the faithful in His salvation and draws them up like a rope against a rope, a line against a line. Another tongue: It is a remnant for the tongue of pride, as "Yitrah has done" (Isaiah, or for the proud (Satan) -15:7), interpreted and rewarded on the remnant in the wilderness. –On the remainder. Measure by measure, you direct the arrow on the remainder of the bow. You can solve for the remainder.

Verse 25

:Be strong and take courage. Just as you have seen how she helped me, how she healed me.

Chapter 32

Verse 1

To David Mashkil. The sages said (Pesachim 17): Every psalm that is said in Mashkil, by the hands of the translator:

:Blessed is the one who bears sin. The Holy One, blessed be He, bears sin and covers its sins. :Blessed is the one who bears sin. Anfordonitz Balaaz

Verse 2

And he will not consider his sin. And if there is no deceit in his spirit, he will be determined to return to his vomit (Proverbs 22:11).

Verse 3

:Why did I keep silent? When I kept silent from confessing my sins before you, my strength was spent. Because of my many sighs and my worries all day long, when I was anxious about the transgressions.

Verse 4

:Day and night. It was a burden on me to fear your hand and your judgments. I will pour out my drink. My drink, and therefore "the drink of the fat" (Numbers 11:8), to drink of the fat. Thus they interpret the word "donash", and comfort a friend to speak robbery, as "the drink of the poor" (Psalm 12:6), "the wicked are my drink" (Psalm 17:9)

In the heat of summer. Until it withers in the heat of summer from the heavy care of your hand, because I was anxious about my sin; and to you,

Verse 5

Machine Translated by Google

I have sinned, O Lord. And it was always with me, when I said: It is good that I should confess my transgressions to the Lord. And when I confessed and said to Nathan the prophet, "I have sinned" (2 Samuel 12:13), you bore the iniquity of my sin, as it is said (ibid.): "The Lord also hath put away thy sin and thy transgression."

Verse 6

At the time of the decree. In your desire to accept his prayer, what is this? Just a flood of many waters that will not reach him – to him who will not fall into the hands of the dead, who are like flowing waters. And therefore it is clear that David fell into this: and he said: “Let us fall into the hand of the Lord, for his mercies are great; but into the hand of man he shall not fall” (2 Samuel 24:14)

Verse 7

:You are my secret. To hide in your shadow from fear of the enemy: You will protect me. As you protect me: You are my refuge. The shadow of the shadow "You surround me. To the tongue of the Lord, it is: You surround me continually, O my soul. And thus you said to me."

Verse 8

I will instruct you and enlighten you. I will give you counsel in the way you should go. I will show you with my eyes what you should do, I will give you counsel with my eyes, a wink of the eye, as it is said: "His eyes are strong: to devise wicked schemes" (Proverbs 16:30).

Verse 9

Do not be like a horse that is a fool. It does not know between good and bad, when it comes to its prey and its fury, you must restrain it: and to close its mouth and to punish it In the midst of the battle, he bridleth his mouth and bridleth his reins, and when he cometh, he smiteth his with a bit and a bridle, when it comes to its prey and its beauty, you must restrain it. Rather, draw near to you. That does will not come near you, to harm you when you are beautified. With a bridle and a bridle that he will not near you. In the hour of his death, which came from the Heart of the scribes, in the tongue. A symbol of a closed tongue: His mouth is shut, his feet are halted (Bekurot 4:). And the companion of the scribes is comforted: to shut up and to call "on a halt" (Job 22:7) to call the tongue of the scribes (SA Ano)

Chapter 33

Verse 1

Verse 2

:A ten-fold talisman. Of ten kinds of delight (Archin 13:)

Verse 3

Verse 4

Verse 5

Verse 6

Machine Translated by Google

Verse 7

Like a donkey. In the language of Gobava, and therefore the Targum of Onkelos translates "They stood up like a donkey" (Exodus 15:8): "They stood up like a bull", and thus a comforter is given, and "a donkey" and "a donkey" are not equal.

:Given in underground treasures. Beneath the earth

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

:Watch. Look.

Verse 15

The one who is created is one in heart. The heart of all is one, and he knows all the thoughts, and the multitude of them (Rosh Hashana 18.)
He caused him to go from the place of his tabernacle, he who is created is one in heart, and he called from the place where their minds are examined in a review: one

Chapter 34

Verse 1

His taste is different. As it is said (1 Samuel 21:14), "And they sat on the thresholds of the gate and on the wall, and made their strength a snare, and let their saliva run down upon them, and they tasted their taste in their eyes," she spoke her words and tasted their taste: her beard
(sa) was not there before Abimelech. Thus all the kings of the Philistines were called, and all the kings of Egypt Pharaoh. And even though his name was Achish, his name was Abimelech. And the Midrash teaches an aggadic tradition: He was righteous like Abimelech (Genesis 20) who did not want to kill him, and his men said to him, "Isn't this David, the king of the land?" (1 Samuel 21:12), as it is said in the Midrash of Tehillim.

Verse 2

Verse 3

Machine Translated by Google

:In the Lord my soul shall rejoice. I will be glad and rejoice that I have such a patron as this, to save and to defend:My soul shall rejoice. Sheforuvantra Balaaz

The humble will hear. The wonders that she has done for me, from the midst of my praise they will understand and be glad.

Verse 4

Verse 5

My enemies. To speak in fear, as in "And Moab was envious" (Numbers 22:3)

Verse 6

Look to Him. All those who look to Him from their affliction will be radiant.
Their faces will be radiant.
They will be ashamed, as "the white one will be ashamed, and the heat will be ashamed" (Isaiah 24:23)

Verse 7

Verse 8

Verse 9

:Taste and see that the Lord is good. Taste His word.

Verse 10

:They will be afraid. They will be afraid, to speak a command

Verse 11

:Permission. To speak of poverty
:All good. Nissun bin Balaz, as in "all labor" (Exodus 12:16)

Verse 12

Verse 13

Verse 14

Verse 15

:Pray for peace. In your place.
:And they pursued him. In another place (Tanhuma, Hakkat 22)

Verse 16

Machine Translated by Google

Verse 17

Face. Face of the wrath of Yishayra's son Balaam, as it is said (Leviticus 25:5) "And I set my face against the man of vanity," so did his friend Menachem.

Verse 18

: They cried out. The righteous and the Lord heard.

Verse 19

Verse 20

:Many evils befall the righteous. Many evils and terrors come upon him, and from them all he is delivered.

Verse 21

: Keeper. Blessed is the Holy One, and all his powers are his.

Verse 22

:The evil one dies. The evil one who does evil dies.

Verse 23

:They will not be blamed. They will not be ashamed to say: We have been accused of being protected by you; Repentance in the wilderness

Chapter 35

Verse 1

:The Lord contends with my adversaries. He contends with those who contend with me.
:War. To speak of war, and my warriors: Fight with those who fight with me.

Verse 2

Verse 3

And he drew a spear. He was a devil, as he "drew a sword" (Exodus 15:9), "and he drew his spear" (Genesis 14:14)

And close the door to the call of my persecutors. The garden between me and them is like a partition.
:For my soul. I fear the fear of Balaam, as it is said, "They have made a snare for my soul" (Jeremiah 18:20).

Verse 4

Verse 5

Verse 6

Machine Translated by Google

Darkness and mire. Both of them together, so that their feet may slip in mire, and darkness is no comfort to keep them from mire. As it is written, "Therefore their way shall be to them as mires in darkness; they shall stumble and fall therein" (Jeremiah 23:12).

Verse 7

:They dug for my soul. A pool of water to fall into.

Verse 8

:Shoah. Darkness, in the name of Balazs
And his root which he hid. Thus it is necessary to bury the net and to cover it with straw or dust, so that he may not be disturbed by it: the one who passes over it until he is caught in it.

Verse 9

:And my soul was grieved. When I saw their destruction

Verse 10

:All my might. It will weigh you down, as it is time

Verse 11

: They will be established. They will always be witnesses of Hamas and Gog.

Verse 12

Verse 13

And my prayer will return to my bosom. As if to say: And if they say, I did not afflict my soul except for their evil, that it may be said: My prayer that I prayed for them will return to me.

Verse 14

:As a friend, as a brother to me, I walked. As if he were my brother and my companion, I walked, I grieved over them in their affliction :as a mourner. As a son mourns for his mother, so is a mother mourning for her
daughter :as a mourner. To speak in darkness
:Shachoti. To speak of meanness.

Verse 15

And when I was lame, a broken man came upon me, they anointed me and gathered me, and :
the lame gathered themselves together. People who are broken, as we translate "Nache": "Hagir" (Targum Jonathan Kings 23:29), and who comfort their friends as "Nechaim" (Isaiah 16:7), Immanoyishitz: Balaam: He tore it but did
not bleed. If he had torn my flesh, my blood would not have been shed on the ground when I was weeping before him.

Verse 16

In the path of the clowns' tricks, eating and drinking, who are flatterers to ask: in the path of those who eat and drink, who gnash their teeth
Maog. To eat a piece of bread, as in "If I have a piece of bread" (1 Kings 17:12). And Menachem Peter said: "It is to eat a small cake" (1 Kings 17:13), and so "If I have a piece of bread"

Verse 17

Machine Translated by Google

:How much you will see. How long is your nose before you, to see all these :From
their darkness. From their darkness
: The return from the infidels is my oneness, (my oneness is my From infidels I have united. My soul is turned upon the throne.
soul: SA is not)

Verse 18

Verse 19

My enemies are false. Those who hate me with falsehood, who speak against me what I have not thought of from the beginning. Let them not
rejoice at my calamity. Let them not wink at me with their eyes, nor mock at my calamity.
:They will wink. Cynan Balaz

Verse 20

On the plains of the earth. On the plains of the earth, and make "the sea calm" (Jeremiah 33:3), "my skin calm" (Job 7:5), and make a horseman of the desert

Verse 21

:Oh, oh, oh. The tongue of joy rejoices in the desire of its heart, because of the abundance of joy that sees its desire fulfilled.

Verse 22

Verse 23

:The city and the grove. The kingdom of heaven, to judge my judgments from my enemies (Sanhedrin 38:)

Chapter 36

Verse 1

Verse 2

The wicked one says, "He is near my heart and my soul." This is why it is called a castration: "He is near my heart, who has sinned, he will create: the wicked one says to the wicked, who has no fear of God before his eyes:
and is near my heart. Like a man who says: "As I am, so am I."

Verse 3

How is it that the wicked man is guilty of a sin of flattery in his eyes, that the Holy One may be found blessed? This is the punishment of his iniquity: to hate him.

Verse 4

:He is incapable of educating himself to do good. He prevents himself from educating himself to do good in his actions.

Verse 5

He will stand on a path that is not good. The Holy One, blessed be He, has set before him the path of good and the path of death, and he chooses the path that is not good.

Machine Translated by Google

Verse 6

O Lord, your mercy is in heaven. In the path of the wicked you have removed mercy from the wicked, and your faith has lifted them up: even to the point of being removed from the sons of men.

Verse 7

Your righteousness. You are as precious as the mountains of God, in the path of the deeds of the wicked, and your judgments are coming upon them forever, even to the earth (Leviticus 27:1). Another thing: Your righteousness is like the mountains of God. Who has desired to do righteousness with him? You have exalted him and have struck him like the mountains of God, with a tongue that is restrained, like him (Ezekiel 17:13). "And you said: Take the rams of the land."
Your judgments are many. Whoever desires to judge him and take vengeance on him, you bring him down to many depths.

:Mishpatei. Joshua Balaam, man and
beast, the Lord saves. The sons of men, who are naked in knowledge like the first man and who are arrogant like the beast in humility, the Lord saves.

Verse 8

How precious is your mercy! It is not fitting that you should lay your hand on these wicked people, but on the children of men who are under the shadow of your wings: they will be satisfied with the food of your house and your body.

Verse 9

Verse 10

Verse 11

Verse 12

Do not bring me the foot of pride. Do not bring me the foot of the wicked, who at the time of receiving wages, will be their portion: with the righteous, (the language of the participle is not a participle in the Hebrew Bible)
And they divided (the wicked) into And do not condemn me to the hand of the wicked. From my place, when I come to inherit a second time, my portion good, as it is said (Isaiah 66:7): "Therefore they shall inherit their land from the second." And then

Verse 13

: There the workers of iniquity have fallen. There they will understand their fall, and there they will be cast down and will not be able to rise.

Chapter 37

Verse 1

Do not compete with the wicked. The commandment of Israel is that they should not compete with the wicked in their success, to do as they do: "And you shall compete with the horses" (Jeremiah 12:5) to run in their race, the one who commanded Balaam.
:Do not envy those who do wrong. For those who do wrong will die.

Verse 2

:Yimlo. Shronat Trankietz Balaaz, to the language of Kerita

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Verse 3

"Trust in the Lord." And if you say, "If I do not rob and steal, or give to the poor in righteousness, what shall I be ashamed of?"
You shall dwell in the land for a long time: and do good. And then
faith shall be evil. You shall eat and be filled with the reward of the faith that you believed in the Holy One, blessed be He, to exalt yourself over
Him: and to do good.

Verse 4

:And delight yourself in the Lord. Delight yourself with delights in the presence of the Holy One. Blessed is He.

Verse 5

"Commit your way to the Lord. Roll upon Him all your burdens."

Verse 6

Verse 7

The Lord. The one who gives salvation, as in "If they say to him, 'It is blood'" (1 Samuel 14:9). And his friends are
comforted by the tongue of silence, as in "And Aaron was silent" (Leviticus 10:3). And likewise, Peter said, "It is good: and he will
be silent and silent" (Lamentations 3:22). And he will be praised and praised.
:And be defiled. To the tongue "beware" (Proverbs 13:12): Do not be
hasty. Do not say: I will save him as his death, and I will deliver him as his death

Verse 8

:Flee from the enemy. Flee from the wicked, that he may not come upon
you. :And leave. The word that brings upon you the wrath of the Holy One, blessed be he.

Verse 9

: Why are they evil? When you see the righteous, they will be known.

Verse 10

:And yet a little. When you have given yet a little, you will see that the wicked is not:
and you will consider his place. And you will look for a place that was there, and it is not, as if he were dead and gone.

Verse 11

Verse 12

:And gnash. As "gnash their teeth" (Lamentations 2:16), Arkin is a blasphemer.

Verse 13

Verse 14

The night has opened. The wicked have opened, the Lord has commanded, and the wicked have been destroyed and
destroyed: from them

Verse 15

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Verse 16

:It is good for a few to be righteous. It is good for a few people to be led to help the righteous.
Among many wicked people. Amraphel and his companions, who started a war in the world in order to recapture Lot,
succeeded and killed all of Abraham (Genesis 14:15), except a few people who were with Abraham.And to be angry those who are angry (comfort,
go away)

Verse 17

Verse 18

The Lord knows the days of the innocent. He knows the deeds of their
days: and their inheritance. And their reward from Him will be for ever.

Verse 19

Verse 20

The precious light of the morning. Like the light of the morning cloud, which is seen as black, shining on the broad valleys that are not established. :The light of the morning, like the "wide valley" (Isaiah 30:23) is
precious. To speak of "the light of the precious" (Zechariah 14:6), and the six feet of the precious light of the morning, like the glory of the lambs: they are brought to the sacrifice

Verse 21

The wicked borrow and do not repay, but the righteous are generous and give. Blessed is the Holy One, who is the righteous of the world, who is generous from his own possessions and gives to the one who lends what he has taken from his own.

Verse 22

: How blessed are his righteous, his righteous of the world, they shall inherit the earth.

Verse 23

:The march of a man. He who is mighty in the fear of the Holy One, blessed be he, is the one who has the power of
the Lord. :Let us establish him. Purin't Apitayetz Bela'z

Verse 24

:fall. To the Burga of Balaam, to say "and fall from the camel" (Genesis 24:67) :ki. As if

:will not be cast. will not be cast to be abandoned

Verse 25

I was a youth. This verse, the Lord of the world, said, "David, the chief of the whole island, is not a priest." (Yevamot:16:)

Verse 26

:All day long. The righteous one has mercy on the poor and is kind to them.
:And sow. He who sows in righteousness will reap in blessing.

Verse 27

Machine Translated by Google

Verse 28

Verse 29

Verse 30

The mouth of the righteous will guide him. Wisdom begins in his heart, to see the law that the Torah has decreed for every matter, and later on his tongue: He will speak judgment.

Verse 31

:His steps will not slip.

Verse 32

Verse 33

Verse 34

Verse 35

And it is exciting. Rooted, as in "Aroth on the light" (Isaiah 19:7). And in the language of the Mishnah Yesh Harav: "A ram that is spread out and covered with bark" (Okcin 3:8) as a fresh plant. As one of the plants of the earth that are rooted and filled with treasures. And so the Paresh Menachem reads: As a plant of rooted people, what is it - a plant that is And he shall flourish like one that is rooted. And I will be a citizen of the citizens of -fresh the sons of Adam (SAA Eno)

Verse 36

Verse 37

:Beware. Walk in the ways of the innocent, learn from their deeds.
For the back of a man is peace. If the head is not there, the back is there. But the transgressors and sinners:
–Their back is cut off, and they are destroyed together.

Chapter 38

Verse 1

A Psalm of David to remember. To say in the time of trouble, to remember the affliction of Israel before the Holy One, blessed be He. And as for all Israel, he said,

Verse 2

Machine Translated by Google

Verse 3

Landed. Thrown. The tongue of the bowstring is a bowstring, and according to me, who has the half-arrows on the bowstring, he wrote, "My sword is empty," and therefore (Exodus 15:9) "My sword is empty," it would not be written, "My city is empty," but according to me, when a sword is drawn from a city, the city is empty from its source, so the emptiness is taken away by the sword, and therefore (Psalms 18:33) "And a bow of brass was planted." And the noun "root" is not in the ark, for if it had root, it would have been dead.

And he said, "He will be buried in me," but the name of the one who will be buried and the name of the one who will be buried and the name of the one who will be buried has no root and will be broken into pieces like And the noun of a fish, He was laid down, and so it was (Psalms 18:33) "And a bow of brass was laid down," as it was and it was laid down, that the way of life is to be like a fish in many places, as it is (1 Kings 13:18) "He is strong," and by the weight of a fish, as it is a word that cuts and speaks, so is a word that cuts (Genesis 18:15) "And Sarah was strong," and it is not said It is said that when one says from the blessing, "Blessed is the blessing," and does not say "Blessed," as when one says "Speak," according to the saying, "There is no fish that is foreign to the Lord," but "in the land of the living, a fish is foreign to the living," and thus (Deuteronomy 23:5) "to destroy," as it is a word of destruction. Even here it is said, "His land," as it was given, "His land was given, and this is the secret foundation that falls to the assembly." A fish in a place when it is active, and it is called (1 Samuel 2:4) "a bow of mighty men" that cuts off the land and the sea, as it is said from the whirlwind, from the breath of their breath, (Leviticus 2:11) "and they breathed their breath", (Ibid) "and they made a desolation upon it", and it is called Bilal Nabal (Genesis 11:9) "for the name of Bilal is the name of the Lord", (Genesis 11:7) "and Nabal is the name of their mouth", As Nahat says: "And you shall be a sign of the tongue."

And you rested your hand on me. Interpretation of your words, they rested on me, and this is its solution: What is the way to shoot arrows with a bow? Your hand is the one who rested on a bow to shoot arrows on me. And you rested on the tongue and went down, and the word of the Lord took root in the ark. And since "and a bronze bow was set down" (above 18:33), the noun is not rooted in the ark (SA: not)

Verse 4

:Totem. Innocence, Intern Blaze

Verse 5

:They will be honored. Honorable

Verse 6

Verse 7

:My abomination. To the tongue I hold it abominably (Chulin S:), Ishtordishon Balaz

Verse 8

:My burden is light. In my own eyes I am light.

Verse 9

I am exhausted. I am changed, to the language "and his heart is exhausted" (Genesis 5:22), "where is the exhaustion" (Lamentations 3:35)

Verse 10

:All my desires. You know my needs.

Verse 11

Machine Translated by Google

Sahharhar. A circle of mourning, and it is identified with the words "Yarkarak Adamdam" (Leviticus 13:5), "Seggalgal" (Vows 60:1), "Homerru" (Lamentations 1:20)

Verse 12

They will stand against me. They will appear to me as lovers in the hour of their prosperity, and as if they were my enemies: none will stand against me in the hour of my distress, but they will stand against me and will not help me.
And they are near me. They are near to me, their strength is near.

Verse 13

:And they that seek me shall be cut off. They that seek me shall be cut off.
:They will think. They will think.

Verse 14

And I am like a deaf man. Israel, you have heard the reproach of those who reproach you, and you do not return. And why? Why did you go: I have chosen you, that you would redeem me and save me from them (Shabbat Pah:)

Verse 15

Verse 16

Verse 17

They will rejoice in me. Therefore we are silent, as we say in our hearts: If we give them courage, as I said to them, they will fear our exile and rejoice in our feet, and they will say against us, saying: Were you not orphans? Are you not happy in your salvation?

Verse 18

Let them rejoice in us, for we are taught by the mouths of the gods: For I am a true believer. Therefore we are concerned about and are prepared and ready to break forth at any moment.
And my pain is against me. He is always ready to come upon me.

Verse 19

I will declare my iniquity. My heart tells me of my iniquity, and for your sake I am anxious and afraid of my sin, that it may not cause me pain and sorrow.

Verse 20

:Life is strong. The strong live in peace and prosperity: and they multiply. And they have increased their enemies with false words.

Verse 21

Under my good deeds. On the path that we will walk, devoted to the Holy One, blessed be He, and to His commandments.

Chapter 39

Verse 1

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It is-Liddoton. The name of a man named Adam, one of the poets (1 Chronicles 16:14), and also a singer of the song of the there that they call it "Yiddish" (Psalms 62:1). And the Midrash Haggadah: On the Religions, and on the Laws, and on the Decrees of the: The Judgment Declare on Israel

Verse 2

I said, "Guard my ways and my body." We have set it in our hearts to keep our strength over all the tribulations that will come upon us, that we will not think and speak harshly after the time of judgment, even though the wicked against us who create: "We have a barrier." As "you
shall not muzzle an ox" (Deuteronomy 25:4), Amoshlemnat in La'az. And they were silent for many days, and their thoughts were better than even the words of the Torah out of fear of them, and from within, so is their pain, and when they were silent, their children were hot in their sacrifice, and their anger was burning in their children, as if it were fire, and it was We are afraid and terrified. And this is what we are talking about: We are the ones who are talking about our own language (in a whisper, not in a whisper) before you. From the sea, the Lord has made known to us our end, until when we will be in trouble, and we will know when we will be at ease.

Verse 3

Verse 4

Verse 5

Verse 6

Behold, the days of man are measured, as the days of a man are measured in the mouth of a woman, so the days of man are determined. And my bones. And our old age is like a stone, O bone, to the tongue of the rust of the Raduel of Balaam.
:Every man stands. Every man is alive, his life and his position are gone.

Verse 7

You are in their image. In your image, the Hebrews interpret the word "image" (Isaiah 9:1), and the Hebrews interpret the word "image" literally, as in: "In the image of God He made man" (Genesis 9:6), and His words will not be
fulfilled: You are in vain. He is all their desire and their desire.
:He will gather. All the days of the harvest are in the field, and he
does not know who gathers them. He does not know who gathers them into the house, for he hears before the harvester that he dies.

Verse 8

And now what have I hoped for? What is the question that I ask and hope for from you? Is it not Elohim who saves me?

Verse 9

The shame of a scoundrel. Do not let the shame of a scoundrel put me down, for it also brings upon him afflictions and pains, which he cannot bear. Saying, "This prayer has caused the torment of the sick to come upon me: You are sick and I am not sick." And
:Alayhem (Genesis 1:1)

Verse 10

:What you did. You brought trouble on him.

Verse 11

From your hand you will be struck. From your sword you will be struck. You will be struck by the tongue "And Moab will be struck" (Numbers 22:3), and the LORD will make the secret foundation of the ark fall like a thorn bush,

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The tongue is a thorn, which would have been if it had not been said, "Tegura," as it is said, "And he sat down, and he arose, and he lifted up, and he lamented, and he stood up, and he lamented, and he lamented, and he lamented, and he lamented, and he lamented, as it is said, "A thorn from around" (Jeremiah 20:3), "I will come to them from their thorn" (Isaiah 60:4). Is it to the extent that there is no thorn in the ground, as "You shall be provoked to evil" (2 Chronicles 22:19), "Do not provoke them" (Deuteronomy 2:5), which means that the action of the one who provokes, just as the hope or commandment that you have done is a hope or a desire for a commandment, so it will be said from the one who provokes, you will be provoked. And so: Interpretation: From the stroke of your hand that you provoked against me, I am consumed.

Verse 12

In Tokchoth. The Torah (Leviticus 27; Deuteronomy 28) says about his sins that he committed against you: "And you will punish him for them: and you will destroy his beloved
like a thorn bush. You will destroy his flesh like a thorn bush that has been eaten by a thorn bush."
:His loveliness. In his flesh, which is his glory.

Verse 13

Verse 14

:Evil is far from me. Withdraw your hand from my
affliction. :And I will be strong.

Chapter 40

Verse 1

Verse 2

My hope is in the Lord. In Egypt, and this psalm is also spoken against all Israel.
:Come to me. Listen.

Verse 3

:From the well of Shaun. From the prisoners of Egypt and from the sea of death
: From the sea. From the sea. From the tongue of the Greeks, from the tongue of the Greeks, from the tongue of the Greeks.
:Set up. Prepare my Assyrian and my journey.

Verse 4

(22) - A new song. The Song of the Sea (Exodus 15:1)

Verse 5

Fearful. To speak rudely, as in "the youth shall fear" (Isaiah 3:5), "they that fear me" (Song of Songs 6:5) Iturna'an'etz Bil'az

: –And false rulers. They turn from the straight path after falsehood.

Verse 6

Your wonders and thoughts are toward him. In his path you created your world, you divided the sea for us, and you thought from afar to benefit us. We wandered in the wilderness forty years because of the Amorites, who cut down the trees and destroyed their land when they heard that Israel was coming to take possession of their land (Mekhilta Beshalah and it was revealed: "There is no one like you.
There is no one like you, no king or savior, to speak of your worth as it is, "as your worth" (Leviticus 11:11). :27:12(, Ahapharishir Balazs)

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: A saying and a saying. If I came to tell and to speak, I would not tell a story.

Verse 7

Sacrifice and offering you did not desire. On the day of the giving of the Torah, as it is said, “And it shall come to pass, if you will hearken to the voice of the Lord and to the body” (Exodus 19:5), and therefore He says, “Because I did not speak to your fathers, nor commanded them, nor to the body, concerning the words of the burnt offering or sacrifice” (Jeremiah 7:22), “If any of you shall offer,” I said (Leviticus 1:2), and they did not My need is to be burdened with them, and they are not yet finished, but the rest of the spirit which I have spoken and my will has been done: and it is a matter of great importance (SAA is not)

You have made my ears deaf. You have made them deaf to hear. You have made them deaf to hear.

Verse 8

Then. At the time of the giving of the Torah I said to you: Behold, I have come to you with the message of your covenant (Ezekiel 20:37), "Let it be done and heard" (Exodus 24:7). This word is written as a testimony to me in the scroll of the book. In the Torah of Moses

Verse 9

And your law is within me. Even my food is according to your law.

Verse 10

Song of Songs (2), and Numbers 21:17), Exodus 15:1): Deborah (Judges 5)

:I will not eat. I will not prevent, to say "and the flesh shall be consumed" (Genesis 8:2)

Verse 11

Verse 12

:Your mercy will not withhold me. You will not withhold me. You will preserve me.

Verse 13

:offpu. his grandfather

Verse 14

Verse 15

"Until all are destroyed - to its end. To its end, as it is translated (Deuteronomy 2:14) "Until all the generation is destroyed": Dera"

Verse 16

:They will be put to death. They will be amazed at the way they went before me. On the heels of their sin. When they took you by the heel, all in the measure that they measured by the heel, "And your heels are not known" (Psalms 8:20); "I will go with you in the footsteps of the flock" (Song of Songs: 1:8) All of them speak of your path as the sole of their foot, a treacherous people. On the heel of the treacherous people, those who say to me, "Oh, my God!" Those who say against me In my path I have heard, when trouble came from the hills to my hand. All my afflictions: and the poor in the hills are not like unto Israel.

Verse 17

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Verse 18

:He will consider me. Give me a heart to consider my poverty and my need to save me. :He will consider me. Penshuyit Balaaz

Chapter 41

Verse 1

Verse 2

:To the sick, to visit; as it is said, "You know that I am sick" (2 Samuel 13:4)
?On the Day of Evil. This is Gehenna (Naderim 40), and in this world what is their reward?

Verse 3

The Lord will preserve him and keep him alive. For those who visit him and benefit him (Vows 4.)

Verse 4

On a bed of bread. A bed of bread. And "Behold, his bed is a bed of iron" (Deuteronomy 3:11), when he is sick, he also eats, what is on the bed of a sick person? This is the seventh day of the sick person who is very sick, as it is required: In the Agag of Tehillim: All his
bed has been turned over in his sickness. Even in the hour when his sickness is severe upon him, when all His peace and comfort

Verse 5

I said, "Lord, have mercy on me. I have no one to judge me for good. When I cry out in the midst of my pains, saying, "Lord, have mercy on me, and I will live," my enemies rejoice over me and speak evil of me, "When will I die and live?"

Verse 6

Verse 7

He will speak. He sees himself as if he were a creator, and when he sits before me, his heart gathers evil thoughts: to himself, what evil will he speak in his mouth; and when he goes out, he speaks evil.

Verse 8

?They will think something bad about me, and what is the thought?

Verse 9

The word of Belial shall be poured out upon him. All the iniquities that he hath done shall be poured out upon him, and shall be poured out upon his body; and woe unto him that lieth down: he shall rise no more, thus do they curse me.

Verse 10

:He raised up Aqeb against me. From the west, as it is written, "And his heel was from water to the city" (Joshua 8:13)

Verse 11

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Verse 12

I know that you have favored me, and that you have made me strong
:Anoint me, and I will show that I am innocent.

Verse 13

Verse 14

:Blessed are you, O Lord. When I recover from my illness, I will bless you.

Chapter 42

Verse 1

Cold bricks. Asir, Elkanah, and Abiathar (Exodus 6:24) were the first to follow their father's advice, and at the time of the flood they left. And when all around them were swallowed up and the earth opened its mouth, their place remained in the mouth of the earth, as it is said, "And the sons of Korah did not die" (Numbers 22:11). And they sang a song, And there the Psalmists will be established, and they will ascend from there, and the Holy Spirit will rest upon them, and they will prophesy over the exiles and over the destruction of the house and over the queens of the house of David.

Verse 2

Like a deer, he will bark at the watercourses. A deer will bark at the voice of a deer, as a lion's roaring tongue, a bear's roaring tongue, a bull's roaring tongue, and a bird's chirping tongue. Their masters said: This deer is a faithful one in life, and when the animals thirst for water, they gather to it, lifting up their eyes high, and what does it do? It digs a hole and gathers its horns into it and eats, and the Holy One, blessed be He, has mercy on it: and the earth is a well for it.

Like a ram, you will roar. Like a ram, you will roar, we do not say, and like a ram, you will roar, we do not say, but like a ram, you will roar. The scripture says about the male and the female: The male is like a water-skin, as we have interpreted, the female is like a woman in labor and cries out, the Holy One, blessed be He, has compassion on her. And a friend of mine will comfort him with “his life as the fragrance of incense” (Song of Songs 5:13), yet his words will not be fulfilled. Donash also answered The same is true for the tongue: the voice of a ram (SA is not)

Verse 3

When will I come and see the face of God? To go up to the throne; and it is prophesied as here, the destruction of the house. And it is said as here, "Why do you rejoice?" three times (Psalms 24:6, 12; Psalms 34:5), as against the three kingdoms of the future: to destroy the service of the sanctuary, and Israel will cry out and be saved: the kings of Babylon, Greece, and Edom
:My soul thirsts. The assembly of Israel says, "Thus says the exiles in Babylon."

Verse 4

My tears were my bread. Because the famine has afflicted a man, and he does not desire to eat. And therefore He says of Hannah: "And she shall weep, and not eat" (1 Samuel 1:7)

Verse 5

ʸ These I remember, that I passed by in the wilderness. O Balaam, this I remember, and my soul rejoices in the remembrance of the ascent of the feet, that I used to pass by the multitude of the sons of men, and to walk with them unto the house of God. The tongue of Heshbon, the tongue of the sons of Adam, is another matter: the tongue of the tabernacle and the tabernacle, as it were, in the turtledove's shell that was covered: like a tabernacle and a fat tongue, a legend, a
scaphta'ot and a red escaphita. He measured them with his hands, just as one measures calves and goats, and a woman measured her daughter (Shabbat 22:). And Teiva, this is the use of two chests, he measured them with his hands, as the Lord commanded. And Menachem

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He will be a friend to the tongue of friendship, as "I have given the tongue of my soul into the hand of her enemies" (Jeremiah 12:7). And the Lord will make them silent, and will make them "a house for the Lord, and let him be defiled" (Psalms 37:7). And I will make them silent, and As it is said, "I am a deaf man, and I will not hear; and as it is said, "He is a mute, and he will not open his mouth" (Psalms 34:11). And their blood is rooted in the ark, he speaks peace to them - they are red. He is with them, as it is said, "And they cannot speak peace" (Genesis 37:4) The crowd is celebrating. They were
going to the feast, and on that day The basis of the poem (in the morning of Parashat Shekalim in the author of Ella's memorial, see there) "The power of the crowd celebrates and washes away like a river," and the Midrash Haggadah in the Greek language teaches: "They recite the blessing of water, they celebrate."

Verse 6

Tishthochhi. To the tongue "for our soul is turned to dust" (Psalms 42:2). And Shasha, when he speaks of the action: The Lord divides the letters of the roots of the word, as is the case with all words that have the foundation of Shin at their beginning.
:Hear me. Give me and I will wait for salvation.

Verse 7

I remember you from the land of the Jordan. What you did for us in the Jordan and Mount Hermon, after all the anger that was kindled against you, you brought us out of the Jordan (Joshua 3:16) - in the wilderness (Deuteronomy 25:1) from
Mount Mizraim. From Mount Sinai, which is the highest of the mountains. After they were angry with you at the act of the calf, you forgave them from doing good to me, - because of their sin and you went away from them (Exodus 33). All these I remember well.
And your stripes are renewed upon me, one after another.

Verse 8

:Thamum to Thamum reader. A woman reading to her friend
To the sound of your trumpets. Tishkanesh Balazs, who pour down upon Pharaoh like overflowing waters, until all your waves and your billows have passed over him. Your waves are like the waves of the sea, because its waves are high above it: and they are broken and fallen.

Verse 9

:The Lord will command His mercy. The light will come and the Lord will command His mercy for us.
And at night. In the darkness, the
sorrow sang to me. There was a parking lot in the middle of the road, a song for the parking lot, as the translation of "and it was bad" (Exodus 19:2) is "and it was bad". This is, to my mind, from the great tradition that this is combined with "and there were five thousand and a thousand" (1 Kings 5:12), in the first house of the two arks divided in Pithoron, while this is not In the language of song. And the Midrash of the Haggadah is interpreted in the language of song, and this is its interpretation: Let Israel say to the Holy One, blessed be He, remember the what You did for us in Egypt, one commandment that You commanded us on the day of the Passover, and let us sing before You song of praise, and the rest of the many commandments: I am the Passover. And we guarded it, and by night we brought it back: You guard, and because of this you will say to the God of my rock, "Why have you forgotten me and my body?"

Verse 10

: Gloomy. To speak of darkness, as in "and gloom came upon them" (Micah 3:6)

Verse 11

My enemies have slain me in my affliction, my tormentors have slain me. It seemed to me as if they were slaying me, so is my tormentor slain in my affliction. Why do my tormentors provoke me and make me bitter? (Jeremiah 29:11)

Verse 12

My face and my God. Blessed is the Holy One, who is the light of my face and my God, I still have hope in Him, and where will I be?

Chapter 43

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Verse 1

:Judge me. Raise me up.
:A Gentile is not righteous. He is an Edomite, who comes between two righteous men and does not measure their deeds (Sanhedrin 30:)

Verse 2

Verse 3

Send forth your light and I will give you my truth. The King of the Messiah, who is like a light, of whom it is said (Psalms 113:17): "I have set a lamp for my anointed," and Elijah the prophet, who is my truth, a faithful prophet.
:I will give it to you. I will give it to you.

Verse 4

To God: Blessed is the Holy One, who is the joy of my life.
:And I thank you with a bow. For having brought me forth.

Chapter 44

Verse 1

Verse 2

We heard it with our own ears. Hence it is said that the sons of Korah were speaking in the way of the generations that came after them, that if they had been in the way of their strength, they would not have been able to say, "Our fathers have told us, that the mountains of their strength saw the miracles of the wilderness and the sea and the Jordan and the battles of Joshua." This is how it is explained in the Aggadah Tehilim (Midrash) Psalms 44:1

Verse 3

You will be a terror to the nations. You will be a terror to the seven great nations, and you will drive them out from before him, and you will be their heir by your hand, as by your strength: from the midst of their land you will plant them for their fathers in the midst of it.

Verse 4

:You wanted. To speak your will

Verse 5

:The commandment of salvation for Jacob. Also for those who come after him.

Verse 6

He will be defeated by his enemies. He will be trampled and crushed by his enemies, so that they will say, "You will be defeated by your idols" (Ezekiel 16:6), "You will be defeated by your enemies" (Proverbs 27:7), "And they will be like mighty men defeated by mortar" (Zechariah 10:5)

Verse 7

Verse 8

Machine Translated by Google

Verse 9

Verse 10

:Even if you forsake and speak to us. Even if you speak to us, we will make your name an outcast forever.

Verse 11

: Send us back. For him, he is: Shasu
to him. We will cover him with this

Verse 12

:Zeritanu. Appendices of Balazs

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

How you have oppressed them in a place of thorns. How this is used in a tongue as: And even as you have scattered them in a land of thorns and briers (Jeremiah 2:6), from the wilderness of a place of thorns, and you have covered them with the shadow of darkness, even in all this: that they have forgotten the name of their God, He will search this out, for He knows mysteries and bodies.

Verse 21

Verse 22

Machine Translated by Google

Verse 23

:Like a slaughtered sheep. Like a slaughtered sheep

Verse 24

Verse 25

Verse 26

Verse 27

And redeem him for the sake of your mercy. We are not afraid of the power of his deeds, but for the sake of your mercy, do it.

Chapter 45

Verse 1

On lilies. To honor the disciples of the wise, they composed this song, which is as soft as lilies and as beautiful as lilies, and as moist as lilies, doing good deeds (Song of Songs 2:3)
: Mashkil. By the hands of a translator (Pesachim Keys.)
A song of friendship. A song of lovers, a song of praise to them, to love them above all things and to love their Torah: upon them

Verse 2

My heart whispered. Thus began the psalmist in his song: My heart whispered within me a good word in praise of thee, O Talmud; a wise
man: whispered. For the tongue is ready, and all things are for the tongue to
whisper and to say, I will do my work for the king. This song that I have composed and performed, I will tell the king, who said (Proverbs 8:15) "By me kings shall reign"
on my tongue. He is clear in songs like the feather of a swift writer. I saw in the foundation of Rabbi Moshe the preacher: swift in tongue: a skilled Arab

Verse 3

You are the most beautiful of men. Those who dwell in the kingdom of life for a moment, why? According to what is poured out on your lips, “And oil is poured upon it” (Zechariah 4:2), as it was poured out, as it was “poured out” –To the glory of the Lord, as it is said: (Leviticus 2:1)
Therefore, you are blessed. As it is said, “The Lord will give strength to his people,” and what is drunkenness? “The Lord will bless his people with peace” (Psalm 29:11)

Verse 4

Gird your sword upon your thigh. Fight with the fire of the Torah, and it will be your guide and it will be your path.

Verse 5

:On the word of truth. To teach as a religion, and to conduct oneself with the humility of righteousness.

Machine Translated by Google

And your Torah. The Torah and the word of truth that you will engage in, is the Torah that teaches you the tactics of war to do terrible deeds with your right hand. According to me, when one remembers the study of Torah in the language of war, he falls into the language of the right hand: to fight, (as the Sidder says, to fight with the right hand)

Verse 6

Your half-sisters are in the heart of the king's enemies. They are in the heart of the king's enemies, and this is called a castration. Note that the disciples are half-hearted, as it is said, “As half-hearted in the hand of a mighty man, so are the sons of youth” (Psalm 127:4). And the disciples of the wise (the wise) are half-hearted in the way of enemies, this one for that by the hour, as it is said, “They shall not be ashamed, when they speak of the enemies in the gate” (Psalm 127:5): Your feet will fall.
By the grace of the Torah, the idolaters will fall, the feet of Israel.

Verse 7

Your throne, O God. Your throne, a king and a judge, forever and ever; as it is said, "God gave you to Pharaoh," the tribe of Mishor is the tribe of your kingdom. Your judgments are true and you have seen: for your (Exodus 7:1). And why? In the way of the Lord. kingdom

Verse 8

:Anoint and anoint with oil. All the tongue of her greatness falls upon her. The tongue of anointing with oil, the court of kings

Verse 9

:Bitter and lame tents. "Kidda" (Exodus 34:24) is translated from "Ktziata" as "all your garments. All your garments smell like the smell of incense, and the Midrash (Yerushalmi Paha 1:1): "All your garments and your perfumes smell like the smell of incense from the ivory temples of Me who anointed you. What remains of the ivory temples of the blessed temples The plants are for you in the Garden of Eden: to make you rejoice in them. The word of Ivoir Balazs
:From me they smile. The temples that are from me, they smile, the ones that give you your reward

Verse 10

Kings' daughters. They will be your visitors, as it is said: "And their servants will be your nurses" (Isaiah 43:23).

Yours faithfully. A thornbush, with my mouth like a cow's tongue, and on my lips with the inscription "Yod" written on its face. I saw in the point of Rav Saadya Tiva this is a Siddora with "Who gave Jacob to the Messiah" (Isaiah 44:24), with the inscription "Yod" and the inscription "Yod" written on it. And his friend comforts him with a precious tongue, as "He is more precious than my gold" (Job 28:17) (SA is not)
Shegal. Queen, as in "And Shegal shall sit in his shadow" (Nehemiah 2:6), "And they shall sit in the palace of the great king: her daughters and her sons" (Daniel 5:2). I will set you at your right hand: in the midst of Ophir. In the company of Adi Zehab, who came from Ophir

Verse 11

:Hear, O daughter of my heart. Hear, O congregation of Israel, and see your good way (Song of Songs Rabbah 1:3) :And I will incline your ear. To the Torah
:And forget thy people. Beyond the River, among whom thou didst grow up: and thy father's house. The strange service which thy fathers served beyond the River (Joshua 24:2)

Verse 12

And if you do so, the holy King will be pleased to bless you, for he is the one who intends your deeds. And the king will laugh.

Verse 13

And when trouble comes, your faces will be glad. As it is written, "And Moses rejoiced" (Exodus 33:11), and in return for this you will be justified in bringing to you servants and descendants of those who are now the wealthiest of the people.

Verse 14

Machine Translated by Google

All the glory of the king's daughter is in her heart and body. They are those who have all glory attached to them, and they are the priests of the king who conduct themselves with dignity, sometimes in their garments embroidered with the gold of the high priests (Tanhuma, and He sent them away). The golden embroidery of the Katonash of Balak

Verse 15

To embroider a robe for the king. In embroidered garments they will bring offerings to the king throughout the land. Avroditz Embroidery: Balaam, this is what is said, "And he shall bring all your brothers from all the nations, a gift and a gift" (Isaiah 60:20) in the virgins behind her, her friends. They shall go behind them as it is said (Zechariah 8:23) "And he shall hold them in his hand: a Jew and a Gentile," saying, "We will go with you, for God has heard us." "With you."
"Blessed are the keys of the Holy One," said the psalmist.

Verse 16

Verse 17

"Under your fathers and your body." To each one of Israel he said

Verse 18

"Remember, O Lord. Blessed are you, O Lord," said the psalmist.

Chapter 46

Verse 1

:On the stars. The name of my instrument is a song in the words of the days (1 Chronicles 15:20)

Verse 2

Verse 3

In the land of the earth. To prepare for the coming, on the day when it was said, “And the land shall be burned up like a garment” (Isaiah 55:6). The sons of Korah saw a miracle that was done for them, that all around them were swallowed up and they stood in the air, and they said to Israel in the Holy Spirit: “The example of this miracle will be done for them in the future” (Sanhedrin 2).

Verse 4

And clay and mortar (Isaiah 77:20) as their judgment, and their comforting companion: as "my fellows have made them bitter," (Lamentations 1:20) Regurzron"t They will roar, they will roar from its waters. They will drive out the filth.
Balaaz: The mountains will shake with his pride. Blessed is the Holy One, who is mentioned at the beginning of the Psalm (Psalms 40:2)

Verse 5

:A river with its tributaries. Shushruvishilsh Balaaz
:River. Garden of Eden (Genesis 2:10)

Verse 6

:To turn early. To awaken the spirit of redemption

Verse 7

Machine Translated by Google

:They are nations. To the language of "homah" (1 Kings 1:1)
Tammuz. Tammuz, as Menachem interpreted (Exodus 15:15) "all the inhabitants of Canaan were tamed", and as (Ezekiel 21:20) "to the heart of the tamed", but Donash interpreted them to the language of movement, and as (1 Samuel 14:16) "the tamed ones: tamed and went and tamed" and as all

Verse 8

Verse 9

:Whose name is heaven. Whose name is the land of the nations a desolation

Verse 10

: A battle of battles. Above him
:Unto the ends of the earth. That all the lands of the nations may be his people in peace.
:bow. The nations will
break :calfs will burn in the fire. Chariots of war

Verse 11

:Relax. Your strength is still upon Jerusalem: and know
that I am God. Who has executed judgment among you.
:They are naked in the land. I will exalt them in my vengeance which I will take on the nations.

Chapter 47

Verse 1

Verse 2

They clapped their hands. They joined together to praise God with a loud voice.

Verse 3

Verse 4

He will speak to the peoples of the land. He will give a word to the servants of the stars under his breath, so that his wrath may be turned away from them and they may be saved, as it is said: "And I will redeem you from Egypt and Gog" (Isaiah 34:3). And comfort them: A friend will speak to the tongue of the wise.

Verse 5

He who is cut off before him shall rise with a shout for himself and for the people. And he shall bring him back to the midst of it, and then: In a song over burnt offerings and peace offerings, and it shall be said: Sing to God and for the people.

Verse 6

Verse 7

Machine Translated by Google

Verse 8

Verse 9

:King of God over the nations. Thus shall all men say.
He sits on His holy throne. Now His throne is complete and His greatness is broken (Pesikta Ravati 3:16), and they will say to Him: When they are gathered to His city

Verse 10

:Generous people. Who volunteered their strength to sacrifice and kill for the holiness of His
name, the people of the God of Abraham. Who was generous in the heart of the first to begin with to the strangers (Sukkah 4:). Now we know that :God has the protectors of the land, who is able in His hand to be a protector over all who trust in Him

Chapter 48

Verse 1

Verse 2

: In the city of his God. For the time to come, when he shall build his city, he shall be great and glorious in his way.

Verse 3

A beautiful landscape. A city that is a beautiful landscape, to use the language of Ilan's landscape. Another thing: The valley of Joppa, which is located in Korin in the waters of the sea, is the valley of Ninfi (Rosh Hashana 27). And his friends console him, saying, "The third part of the valley" (Joshua 17:11), Konteriah Balazs. But Donash interpreted it as the plain of Ilan, and it was called: Mount Zion, the plain of Joppa, because it is the Mount of Olives (SA Ino).
The whole earth is exhausted. And what is exhausted? The altar of Zephon, the English translation of the Hebrew word for "sacrifice," is "the altar of Zephon" (Leviticus 1:11). It is a sacrifice for sins and guilt, and since he was sad over the transgressions that he committed, he will make atonement for them, and he will go out from there with joy; and in the hands of the sacrifices, good things will come.

Verse 4

:It is known to the wise. When he dwells in the future, they will say so.

Verse 5

(3) - The kings are gathered together. To fight against her in the battle of Gog and Magog (Ezekiel 38:1)
:They will go together. To war.

Verse 6

: What did they see? The Holy One, blessed be He, will go forth and fight against those nations, so that He may be glorified.
:They were hasty. The word "Atordi" is translated "Balaaz", as in "And they were hasty" (Jeremiah 23:33).

Verse 7

Verse 8

Machine Translated by Google

In the spirit of the ancients. It is a language of trouble, in which the Holy One, blessed be He, is separated from the wicked, as it is said, “And the Lord will lead you into the sea with a spirit of storms and waves” (Exodus 14:21). And so in the book: “The spirit of storms will break you: in the midst of days” (Ezekiel 27:20). “Like the spirit of storms I will scatter them before the enemy” (Jeremiah 18:17): the ships of Tarshish. They are my neighbors Tyre is Africa, and Edom is

Verse 9

: As we have heard. The comforts from the mouth of the prophets, so we have seen.

Verse 10

God, your mercy is like him. The prophet returns and prays to the Holy One, who is blessed, and says: God, and we have hoped in your mercy, to see your salvation, this is near your temple. And Peter, comforting him, resolved to speak thoughtfully, as he said, "Do not think of me in your soul" (Esther 4:13).

Verse 11

As your name is great, O God, so is your praise. As your name is great, so is your praise great in the mouth of all.

Verse 12

The daughters of Judah are revealed. All the remaining cities of Judah are daughters of Zion, as it is written: "And he took the city of Kenath and her daughters" (Numbers 22:24).
:For the sake of your judgments. That you may judge the nations.

Verse 13

:Sobo Zion. But the seers have counted. To the
tongue of Minyan: How many great ones have seen it!

Verse 14

:For the army. For its walls, as in "army and walls" (Lamentations 2:8) Pisgah
and its palaces. Its heights and its heights, as in "the slopes of Pisgah" (Deuteronomy 3:17) Dimtargminan: "Ramatha"

And you will be beautiful for the generation that comes after you. :For the sake of you, tell me. The height

Verse 15

As a man who guides his young son to a place of rest, and comforts him, he has resolved his fate for the rest of the world, and this is his solution: we will guide him forever.

Chapter 49

Verse 1

Verse 2

Hear this, all the nations. According to the one who said this psalm, it is based on the sons of Adam who are confident in their tithe, saying: All the nations, all of whom are in torment,
Haled. This is the land, by the name of which there is rust and rust, Raduyiliya Balaz; and its many parts are divided (Chulin 127.):
By the name of the sea, which is on dry land and not in the water; Rabban gave it (Chulin 127.): :All that is on dry land is in the water, apart from the sea

Verse 3

Machine Translated by Google

Also the sons of Adam. The sons of Abraham, who was called "the man who was the greatest of the giants" (Joshua 14:15): The sons of Ishmael and the sons of
Keturah: Also the sons of Esau. The sons of Noah, who was called "the righteous man" (Genesis 6:9)

Verse 4

:And the meditations of my heart. The thoughts of my heart are understanding.

Verse 5

:I will listen to the proverb of my ears. To the words of the Torah, which is called "the proverb of the ancients" (1 Samuel 24:13)
I will open. This is my riddle to you, and this is the riddle: Why should I fear you in the days of evil, in the day of the commandment of iniquity? For the iniquity of my heels will overtake me. The sins that I have trodden under foot, that I despise, that they are the transgressors of my judgment. And all the dwelling of the ten : –In my eyes, easy mistakes

Verse 6

Verse 7

:Those who trust in their own lives. And what is done with their wealth, is it not?

Verse 8

A brother cannot redeem his brother with his own money, for if a man should redeem his brother, it would be more expensive: the redemption of their soul than all their wealth. For you have put on his wages, he is forever free from his redemption.

Verse 9

And they comfort their friend with the language of prevention, as in "I will cherish a man and make him precious. (That he may live forever and not fear corruption) from afar" (Isaiah 13:12), "And I will walk with you in the heat of my anger" (Leviticus 22:28), as in "And it shall be prevented: the redemption of their souls"

Verse 10

Verse 11

For he shall fear the wise, and his death. And there is none that escapeth from death: for he that feareth his own soul shall not be able to bear it: and he shall sacrifice for the
redemption of his brother, and he shall be destroyed. Of them. Of the wise, it is said, Death, that they are not dead in this world, but the body alone, and of the foolish, it is said, Perdition.

Verse 12

:They are near in their days to eternity. They plan to build for themselves houses that will last forever.
Call them by their names. Their daughters who are builders, so that they may be remembered, "And the name of the city shall be called after their name: Beno Enoch" (Genesis 4:17). Antiochus begat Antioch, Seleucus begat Seleucia

Verse 13

:Beaker. To speak is precious and beautiful (SA is
not) :Nimshal. To speak is a proverb
:They were silent. To speak in silence

Verse 14

:Failure. Foolishness

Machine Translated by Google

And those who come after them will speak with their mouths, and those who come after them will tell with their mouths what will happen: to the first
They will. According to the language of the desire of words, Retired Balazs, and Chazal interpreted (Shabbat 3:): This is the way of the milk that is poured on their loins and covers their kidneys – wicked people whose end is lost, but their loins are empty and they are not advised to turn from their evil. And it is said to them, “Forgetfulness is for them because of their forgetfulness.” That they will die? The Talmud says: And their descendants will be in their mouths, as if to say: Their descendants will always be in their mouths, and there will be no Haredim from among them.

Verse 15

:Like a flock that begs for water. Like a flock that gathers for a pen, so they beg for water.
Drink. The words of the Lord in the place of the Lord are second: to ask for his drink, to speak the words of the Sheol, to the lowest level. And since "He drank in the heavens above them" (Psalms 37:9), it is also to speak of drinking: He determined: in the heavens above them, to speak evil.
Death will come upon them. The angel of death will eat them, and let it not be upon the tongue of the devourer, because they have been put in another place, "He will eat with his own hands the wine of death" (Job 18:13). Another tongue: a tongue of scum, as in "He will be destroyed by Barzillai" (Jeremiah 15:12). And they
will go down among them straight to the morning. For the day of redemption, when the sun shines on the wine of Israel, it will be They are in them, as it is said: "And they shall be filled with the wicked and the dead" (Malachi 3:21):
And their form shall be for the grave. The form of the wicked shall be for the grave, and Gehenna shall consume them, and they shall not be consumed.
From His altar. They are a fire; and the Holy One, blessed be He, will bring forth wrath from the netherworld and will set them ablaze, as it is said, “And the day that is to come will set them ablaze” (Malachi 3:19). And many of them will depart from His altar because they have spread their hands in the fire, because they have destroyed the house of the sanctuary (Midrash Tehillim 9:3)

Verse 16

But as for me, who have inclined my ear to the proverb (Psalm 45:5), God will redeem my soul from going to Sheol, for he will lead me in his ways while I live.

Verse 17

Verse 18

Verse 19

As long as he lives, he will be blessed. The wicked blesses his soul in his life, saying, "Peace be with you, my soul." (Proverbs 2:11) No evil will befall you. But others do not say so about him, "And they will comfort you, that it may be well with you." And you, if you listen to my words, all your comfort will be with you, that it may be well with your soul, and that your paths may be straight.

Verse 20

He will come to the generation of his fathers. When your days are over and you die, he will come and see the generation of the wicked, the fathers of the righteous will not see the light of wickedness, condemned in Gehenna (Sanhedrin 11:), which until now

Verse 21

A man is wise, and understandeth not. The way of life is set before him: but though he walk therein in a proud way, yet he understandeth not: the good

Chapter 50

Verse 1

Machine Translated by Google

:To God the Lord. He called (God of gods the Lord is his name): He
spoke and called it Earth. And he came forth from Zion, which is the perfection of beauty.

Verse 2

: General. name of thing

Verse 3

:His God will come, and he will not be silent. He will avenge the blood of his servants (Psalm 10:10)

Verse 4

:He will call to the heavens. To judge the prince of the nations on
high: and to judge the earth. To judge the kings of Egypt (Isaiah 24:21) to
judge his people. To avenge his people, as he "will judge his people" and "the blood of his servants will be avenged"
(Deuteronomy 33:13).

Verse 5

Gather my faithful ones to me. And he will call to the heavens and the earth to gather the exiles, as it is said, “My city is in the north, and my people are in the south” (Song of Songs 4:16).
My covenants are upon sacrifice. They received the Torah through covenant and sacrifice, as it is said, "Behold, the blood of the covenant, which the Lord has sworn, and it is finished" (Exodus 24:8).

Verse 6

Verse 7

Verse 8

I will not satisfy you with your sacrifices. If you do not bring me your sacrifices and your burnt offerings continually, I will not be there: my eyes and my heart are upon you.

Verse 9

:I will not take a cow from your house. They are not yours, but mine.
:From your folds. It is the sheepfold, as "a sheep is cut from its fold" (Habakkuk 3:17), Parak Balazs

Verse 10

Beasts in the mountains of a thousand. He (the ox) who grazes a thousand mountains a day, and every day they are hungry.
He has six horsemen on a thousand mountains, or a thousand horses, or a thousand horses, and six horsemen who are like "the messenger of your thousands" (Deuteronomy 7:13), as if saying the mountains are full of cattle in the pasture, which I will not take: from your house a cow

Verse 11

:And my breasts moved, my standing. The breast of the field. Moved, because they move from place to place. Ishmovimnat Balaaz: My standing. I know them all

Verse 12

Verse 13

Machine Translated by Google

The eater of the flesh of knights. I did not tell you to bring a sacrifice that I needed you to eat, but to rest a spirit before me, that I spoke and my will was done.

Verse 14

Sacrifice to God a sacrifice of thanksgiving. Confess your deeds and return to me, this is a sacrifice that I desire; and later you will: pay your vows to the Most High, for then they will be accepted as a favor.

Verse 15

And honor me. For this is my honor, to save those who trust in me.

Verse 16

:And you shall bear my covenant. My law.

Verse 17

Verse 18

:And you ran with him. You ran to go with him.

Verse 19

You will be deceived. You will be accustomed to deceit to speak evil, you will be deceived by the evil eye, as it is said (Numbers 19:15) "you will be deceived by the evil eye" (NASB).

Verse 20

:Sit. In the seat of the law:
In your mother's son. With whom you have no law or quarrel, with whom he is
not your heir: My. A shameful thing to reject, to say "He will be rejected" (Numbers 32:20)

Verse 21

You think that I will be like you, to indulge in your evil deeds. (And some interpreters say, "I do not know the hidden things")

Verse 22

Verse 23

: Sacrifice of thanksgiving. He who brings me a sacrifice of repentance and confession of his sins, he will honor me. He who returns to me, I will teach him, and he who makes a way for sinners to return to me, I will show him my salvation. :And there is a path.

Chapter 51

Verse 1

Verse 2

Machine Translated by Google

Verse 3

Verse 4

Verse 5

And I have sinned against myself continually. From the midst of which I am engrossed and troubled, it seems to me as if he were before me continually: every hour

Verse 6

Go alone, my sin. For you have forgiven me, and I have not sinned against you, because you have warned me about the matter, so that I may be justified by your word. As
in your way (Sa 11:1), I had strength to overcome my affliction, so that they would not say, "The servant has overcome his master," as I said. For your sake, I have been tested and tried (Psalm 22:2) and you have found me whole, so that you may be justified, but not me (Sanhedrin 17). Another thing is that you may be justified by your word, if you have mercy on me, you may be justified by your judgment, to destroy all the wicked who are not captives, who will not be defeated, as if they had said: We did it. Return not announced

Verse 7

They are my sinful nature. And I will not sin against you, and the seed of my creation is in the hands of the third generation, because how many sins come into his hand (Leviticus 14:5). Another thing: the seed of my creation is male and female, all of whom are full of sin. There are six midrash for this place, and they do not sit by my mouth, the subject of the speaker
in the psalm, "He will warm me." To the tongue of warmth, As it is (Genesis 33:3) "And the flock was warm when they came to drink" (NAS:11).

Verse 8

:There is truth in what you desire in safety. And I have conceived a confession of the truth, that I have sinned.
Safe. These are kidneys, which are smooth. And they comfort their friends with "like the bowstrings" (Genesis 21:16), and they say, "From whom do you put wisdom in the confidence of your heart" (Job 33:1). His solution to the tongue of Meshech: For as the bow is strong, so is Meshech to know (SA Ino): And in the
secret of wisdom you will make me know. And in the heart that is hidden, wisdom has made me know to be known.

Verse 9

"Purge me with hyssop. As one who has a discharge is purified, and one who is defiled by death" (Leviticus 14:4; Numbers 19:6)

Verse 10

You will hear me with joy and gladness. Forgiveness of sin: You have
oppressed me with great power. When you were angry with me

Verse 11

Verse 12

:God created me with a pure heart. I will never fail.

Verse 13

Machine Translated by Google

:And take not thy Holy Spirit from me. That the Holy Spirit may not depart from me (SA is not)

Verse 14

:The Holy Spirit that was taken from me has returned to me. (Sanhedrin 17.) :Generosity. To speak generosity, kindness

Verse 15

They will learn and return, if they see that you will forgive me. ÿÿÿÿÿÿÿÿÿ :I will teach you the paths of sinners.

Verse 16

:Save me from bloodshed. That I may not die in the fire, for the punishment of Uriah whom I killed (2 Samuel 11:15,17)

Verse 17

: O Lord, open my lips. Open my mouth, and I will declare your praise.

Verse 18

:Because you do not desire sacrifice. For there is no sacrifice, sin comes upon you, and you are the one who is guilty. :And I will give it. If you wish, I will give it.

Verse 19

Verse 20

:Goodness. Build your holy house in the midst of you in the days of Solomon my son.

Chapter 52

Verse 1

Verse 2

Verse 3

And you will be saved from the evil that has come, you are the hero in the Torah (Sanhedrin 1:): What will you praise? Mercy to all the day. To save the persecuted by your hand. Another thing: Mercy to all the day, if Achimelech had not given me bread, would you have died of hunger? Yes, mercy in the Holy One, blessed be He over all Israel: Today, and if it is not given to me, others will give it to me.

Verse 4

:Sharpened. Sharpened
:He commits a fraud. He cuts the meat with the hair.

Verse 5

Machine Translated by Google

Verse 6

Verse 7

:It will splash. To have a spark on your tongue
:You will be cut off. To have a broken tongue
:And he will tear you down.
And he will uproot you, and he will uproot your back roots, to uproot all the roots, Diraritziner Balazs :And your root.

Verse 8

And his horns will be worn out. And this is the weariness about which they will say: Behold, this is the man who did not put his trust in the Holy One! Blessed is he, see what has been done to him.

Verse 9

:He is bold in his character. He was strong in his strength.

Verse 10

And I. The one who was persecuted at that time by your hand will be like a young man in the house of God, among sons and sons of sons in your house: Blessed be the Holy One (Berachot 77).

Verse 11

:When you did this to me, and the Holy One blessed be He said, "This is what you read."

Chapter 53

Verse 1

On a plague. My name is a song. Another thing: On the plague of Israel, when the house is destroyed. And as Amor said in another psalm, like this: "Nabal said in his heart, 'There is no God, nor is there any other god'" (Psalm 14:1), the one on the first house being destroyed, and the other on the second house.

Verse 2

Nabal said in his heart. This is about Titus, when he was cutting the curtain and his sword was dripping with blood. He said: Kill yourself (Gittin No:)

Verse 3

Verse 4

:All of them are seg. To speak "sig" (Ezekiel 22:18)
:There is not one. Of all his troops that he will wipe with his hand

Verse 5

No. Let it be known to those who eat my people as bread and do not call on God, that they will be afraid there in the end: in the latter days

Verse 6

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There was no fear. This is the first fear that will befall Belshazzar, for in the redemption of this, the Holy One, blessed be He, has scattered the strength of the guardians of the cities over Jerusalem, as it is said: "He is broken in his flesh and in his body" (Zechariah 14:12). And then Peter resolved to comfort them, and Peter resolved to comfort them, just as he "instructed a young man in his way" (Proverbs 22:6), And the power of your teacher is the foundation of the word, as the power of your teacher (SA is not) : shame. You are the Lord, the enemy of all my enemies, for you have destroyed them.

Chapter 54

Verse 1

Verse 2

Verse 3

"And in your might you judge me. Take vengeance, my vengeance, as it is written, "For the Lord will judge his people" (Deuteronomy 33:11).

Verse 4

Verse 5

Verse 6

Verse 7

:For my enemies, to say, "We have made it safe, but it is not near" (Numbers 24:17)

In your truth. From you, who came to me, and you said to deliver me from those who take away Rachel and those who pursue death (Psalm 111:5), therefore you have gathered them. :

Chapter 55

Verse 1

Verse 2

Verse 3

I will sing in my song. I will lament in my sorrow, as it is said, "Remember my affliction and my downfall" (Lamentations 3:19), "And I will go down upon the mountains" (Judges 11:37). And he comforted Peter with a proverb, as it is said, "They went down to the fish of the sea," and Proverbs: with a tongue of a lion, "For my waters are a lion" (Proverbs 23:29) (NASB)

Verse 4

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:Akat. To speak a language of a cliff

For they will bring evil upon me. Doeg and Ahithophel are plotting against me to bring evil upon me, to think that I am a son of death, 19; 2 Samuel 15:30 (and they are shedding my blood) (1 Samuel 22:9)

Verse 5

:Yahil. Doeg

Verse 6

Verse 7

Verse 8

Behold, I am a wanderer and a wanderer, a stranger who has escaped from me. If I had wings, I would flee far away and hasten to save my soul from them, who are like a stormy wind, a stormy wind that uproots trees, as it says, "And he shall be carried away like a tree" (Job 19:10). And a companion of a stranger comforts them, as it says, "And he shall be carried away like the children of Israel" (Exodus 12:37).

Verse 9

Verse 10

Swallow. The word "Balaaz" means "he withdrew his hand from his swallow" (Lamentations 2:8). So the word "Menachem" (SA: not) is a division of their tongue. The difference is that no one will listen to them. And "Menachem" is a division of their tongue (SA: 1).
:I saw violence and strife in the city. On the hand

Verse 11

: It is surrounded. The anger and the hatred

Verse 12

:Word. Fractures:
Between you and deceit. A blow to the tongue

Verse 13

:For I have not an enemy to reproach me. From the days when I bore reproach, I have not risen up against him and killed him and hid myself from him, but now on my shoulder I bear a burden that my enemy has not raised against me. And I have smelled: Your reproach that has come to reproach me, according to me who was a great man in the Torah

Verse 14

: Human as a value. A thoughtful and knowledgeable person. As the Lord says, "I will make you known by name" (Exodus 36:17), it is translated "and I will multiply you." And Isa, who sat down on the issue of "Who will give me a member like a dove and comfort me?" The interpreter says: "If I were not an enemy, a bird would take me and dwell in it. If I were able to lift up a member, I would fly and wander from the pain of evil, because When I came out of the cave of the Pharisees to the wilderness of Sela, then no enemy would have reproached me, and I would not have been the bearer of my word. And this is my solution and my confidence, and I was not hidden from his face, as I was hidden from them when I was in the midst of you. The verses written after them will not be prepared, and they will be, and Enosh will come as my values, my champions, and my knowledge, which together will conceal a secret in the house of God, and we will walk in excitement. Therefore, let him resolve his dispute with another matter, and let him bear his disgrace, and let him not hate me, and hide it from his countenance, as he resolved: For let no enemy despise me, if my champion and my acquaintance, who alone keeps a secret in the house of God, walk in fear. And this matter is known,

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For a man finds the disgrace of a lover more difficult than the disgrace of an enemy, and he may be able to hide from his enemy, but he may not be able to hide from his lover by telling him that he has not all his heart. Thus the matter is settled.

Verse 15

Which they will be. They will be accustomed to keep a secret in the Torah, and in the house of God they will walk with reverence, :with many
people :in the house of God. Houses of Midrash

Verse 16

them and make Yeshua the Holy One, blessed be He, is upon them the angel of death, Yeshua the King, and He will crush them say, "He who sleeps with me and eats" (Genesis 3:13), and He will comfort them, Yeshua the King, and He will make them say, "If they sleep with their mouths" (Genesis 24:5), "Whoever sleeps with their mouths" (Deuteronomy
29:14): In their place. In their place

Verse 17

Verse 18

Evening, morning, and evening prayers. Evening, morning, and evening prayers, three prayers (Blessings 27:)

Verse 19

:Near me. From the war that is coming upon me
For in the multitude were my strength and my body. For this is what she did to me in the way of the multitude who were in my help to fall upon me, as it is said, "And all Israel and Judah love David" (1 Samuel 18:16).

Verse 20

:God will hear. The prayers of those rabbis
: And they will answer. The King who sits before
whom there is no change. For those who persecute me, there is no hope in their hearts until the day of their change, there is no fear of the day of death.

Verse 21

:He sent forth his hands. This is Ahithophel the wicked (2 Samuel 15:30)
:Send. Tandit Balaaz
:In his peace. In what was peace and harmony with him

Verse 22

: Share. To speak of sharing.
Compliments. To speak flatteringly, and the first principle is a secret that falls into the trap, as is the principle of action and the principle of "saying" (Esther 1:15)
And his heart was troubled. His heart was set for war.
And the wilderness is open. Menachem Patar has resolved to speak of swords, as in "And the land shall be broken in its openings" (Micah 5:5): swords of war (SA Ino). And I say: To speak of a curse, it is in the Aramaic language, as in the saying: Write and it is a sign of the Lord - or say, open the door of the mountain

Verse 23

:Yahweh. Masha'ah, the Holy Spirit returns to you.
He will overcome you. He will bear your burden, as (1 Kings 8:27) "Heaven and the heavens of heavens cannot overcome you." The word "all" is translated "all" as translated by Jonathan the son of Uzziel.
:rod. Foot trip

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Chapter 56

Verse 1

Jonah was far away. On his own authority he said that he was far from the land of Israel under Achish, and Goliath's brothers were seeking permission from Achish to kill him, for he said, "Isn't this David the king of the land?" (1 Samuel 21:12), and he was among them like a mute dove (Sotah 10:11).

Verse 2

:Shÿfÿnÿ. They are waiting to swallow me up, the slanderer of Balazs, as "Shÿfÿ Rÿh" (Jeremiah 2:24) :Lÿchÿm. To speak of war

Verse 3

:High. Blessed is the Holy One, who sits on high.

Verse 4

Verse 5

In God I will praise his word. Even when he comes with me in judgment, I will praise his word and trust in him.

Verse 6

My words grieve him all day long. My persecutors grieve me, until all the words of my mouth are sorrow and crying.

Verse 7

They will be scattered. What ambushes and spies are there in the place that they hope that I will go there, and they are watching my heels, Balaam said, to my feet and to my pursuers there. All this was acceptable to the wicked of Israel: the ambushes are there, and their threat is by the hand of Achish (1 Samuel 21:11)
:They will live. They will sleep.
:They will be afraid. They
will be afraid: When my soul has hoped. When they know and hope in me: This is the way to go.

Verse 8

On the day of the Lord, let him go. To seek shelter and wealth on the day of sin and wickedness, let him go as he goes; they expect a reward: from Saul on that day
In the anger of the peoples, the one who is angry is the one who is angry with the nation. This is because I am among you, because of their wisdom and their plans, who say: Kill me.

Verse 9

:Nodi told me. You knew from the list of places I have fled, and I was kept
before you. :Put my tears in your lap. Put my tears in your lap, :not in your book.
In your account, give it to me, to number it with the rest of my sorrows. (And his friend comforts him by speaking the book of Mish)

Verse 10

Verse 11

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In God I will praise, in the Lord I will praise. In the law of judgment and in the law of the merciful I will praise (Yerushalmi Berakhot:9:5)

Verse 12

Verse 13

Verse 14

:In the light of life. To return to the land of Israel

Chapter 57

Verse 1

Do not destroy the one who conquers. Thus David composed this psalm in the way that was near death, and he founded this psalm: saying: Do not destroy the letter of the Lord.

Verse 2

:Have mercy on me, have mercy on me. Have mercy on me, that I may not kill, and that I may not kill (1 Samuel 24:11) :Until the evil pass away. Until the evil pass away

Verse 3

Verse 4

:The reproach of my enemies. And deliver me from the reproach of my enemies, who say to swallow me up. My enemies are the swallows of the sea.

Verse 5

:My soul is within them. Abner and Amasa, who were in the Torah and were not saved in Sheol, lie down in the heat. Lie down in the heat, in the heat of the fire, in the midst of the burning heat of the fire, among the burning heat of the fire (1 Samuel 23:19).

Verse 6

Rome is in the heavens. Turn away from the lowly, for they are not worthy for your dwelling to dwell among them, and on earth you will be honored with this.

Verse 7

:My soul is bowed down. The enemy has fallen in a moment. He is about to fall in a moment. The bow of the scribes and the Pharisees, to speak "and to raise up all who are bowed down" (Psalms 14:11).

Verse 8

With you in the measure of the merciful :) Yerushalmi Berakhot 9:5 My heart is upright, O God, my heart is upright. Be faithful with me in the measure of judgment and faithful.

Verse 9

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:My glory is light. And I will not sleep until three hours in My glory, like the night of kings (Mishnah Berakhot 1:2)
The harp and the lyre are my instruments. The city is my sign, the harp and the lyre are hanging over my bed, open
toward the north; and a direction that reaches midnight, a western wind sits in it, and David stands and studies the Torah :)Berachot
3:(
I awaken the dawn. I awaken the dawn, and the dawn does not awaken me (Berachot 3:)

Chapter 58

Verse 1

:From them. Name of the sweetness of a song

Verse 2

:The believer. To speak the language of faith is
The believer, without righteousness, needs speech and body. This psalmist said about Sheba returning to the place where Saul was lying
down, and he took the spear and the spear and went away, and he cried out: "Do not torment Abner" (1 Samuel 27:14), as if to say: Is it
not time for you to punish Saul and to see him, for he pursues me for a bribe; if I had wanted to kill him, I would have killed him.
And so he said: In his song: The believers have been silenced by you, the righteousness that you should have spoken, and
the rulers who should have judged the righteousness that you should have spoken.

Verse 3

:Even in the heart of wickedness you will work. And not only that, but in your hearts you will devise evil to do evil. Cities:
"And thirty cities: to them" (Judges Oxen, and from the city - wrongs. As wrongs, as it is said from an ox
10:4), which are for the language of a city and a town
In the land of Hamath, you shall be a thief. In the midst of the land, you shall be a thief,

Verse 4

They are born wicked from the womb. From their mother's womb they have become strangers to the Holy One, blessed be
He, just as Esau did: "And the children ran together" (Genesis 25:22)
Scatter. Scatter, as "He called it heaven" (Jeremiah 2:12), "And they shall be rebuked and multiplied" (Genesis 44:23), "He shall
be exalted a little" (Job 24:24), all for the tongue of the

Verse 5

:Heaven is the source of their wrath. They have poison to kill the living, like the blood of the serpent.
As a deaf man stops his ears, so a man, when he is old, becomes deaf in his ears once and seals them a second time: in the dust,
that he will not hear the sound of the sword, when his friend swears that he will not harm

Verse 6

He who does not hear and is ashamed. He is bound to the place where his face is, and his ears are stopped by a path that he does not hear the
voice: whisperers
:A friend of friends. He who knows how to feel the feelings (Shabbat Kang:)

Verse 7

: Jaws. The two inner teeth, which are called the jaws.

Verse 8

They will be ashamed. For they will be like fish in their own eyes, and they will walk as if in water. His example (Ezekiel 21:12) "All
your knees will be like water" from tears (S.A. Ino)

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He will make his way through them. The Holy One, blessed be He, is against them, that they may be rebuked. They may be rebuked, and they may be rebuked.

Verse 9

Shavul. Yesh Putharin is a solution for Balaam, and Yesh Putharin is like "Shibboleth of water" (Psalms 66:3), and the double of the Lamech is like "Yamal Ketziru" (Job 18:16), "Yamulel" (Psalms 60:11).
Thames. Nemes and Holech, Temes Shem is the word of the Lord, the Lord is the foundation and the root of the Lord, and the Lord is the foundation of the Lord, as the Lord of "He made a
woman" (Leviticus 21:12) fell. Telpa Balaaz, who has no eyes, and she "breathed" (Leviticus 11:3) Dimtargminan translated "Ashuta", thus interpreted by his rabbis (a short time) 6:). And the word "Photharin" means: a woman's fall. As is the "woman of lewdness" (Ezekiel 23:44), and the word "Thou shalt not be ashamed" is like "a crown of beauty, thy shield" (Proverbs 4:9), as is the woman's fall that the wicked have not seen. And the first tongue is a fall, and the wife of a goat is like "And I am like a goat‏Champion" (Jeremiah 11:19) which is like a ram and a champion, and it means comforter.
:And the champion is a bull, even though he falls and falls (command to the sage SA is not)

Verse 10

Before they understand your boats, they will be a pole. Before they know that your soft thorns will be hard poles, :as it is said: Until the sons of the wicked do not grow up :as he lives, so
he is a lion. As it is said: In strength and in strength and in a lion the Holy One will be shaken, blessed is he :as he lives. To the tongue of strength

Verse 11

Verse 12

And a man shall say, I am fruitful unto the righteous. And then shall the righteous say, Surely there shall be fruitfulness, and the righteous shall be rewarded for their work: for the righteous, whose vengeance is the Holy One, blessed
is He; their vengeance is God. Judge, judge of the wicked in the land

Chapter 59

Verse 1

Do not destroy. Thus the name of the psalm is read, because it was near death and the destruction of the house, asking for mercy: on the
matter and they guarded the house. When Michal said to them: "He is sick" (1 Samuel 19:14), and she saved him: by night

Verse 2

Verse 3

Verse 4

:They will be angry with me. For they are in my house to guard me.

Verse 5

:Yes, I am a sinner. I have not sinned against them.
:And they will prepare us. Ready to kill

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Verse 6

: The hour is come to judge all the nations. And the wicked shall be judged as the judges of the nations, and they shall not be pitied.

Verse 7

They will return to the west and the east, behold, they will declare it in their mouths. The solution of the two calls of the night is that one falls on top of the other, they will return to the west, not always what they did on the day, but even to the west, they will return to their evil to guard that they will not escape: and I will come out of the city, and what did they do on the day? Behold, all day long they will utter it with their mouths to cast a curse upon me.

Verse 8

?Swords are in their lips. And they say in their hearts: Who hears?

Verse 9

:And you, O Lord, who mocked, will also mock the wicked.

Verse 10

And the attack of my enemy has strengthened against me, I will guard against you and wait for you Courage to you, O Ashmara. Courage to help me:

Verse 11

:They will go before me. My helpers will go before me before the hand of my enemies will rule over me.
:Show me my enemies. What do I long to see?

Verse 12

:Do not kill them. For there is no such thing as revenge, the
one who has been bought will be forgotten by me. For all the dead will be forgotten, except their possessions will be poor, and there will be a lest revenge that will be remembered for a long time.

Verse 13

You have sinned. The word of their mouth is the word of their lips, and the poor are snared in their own pride, the persecuted by their own hands, because of the evil and the oppression that they are counting.

Verse 14

: All. Judge them in your anger, O king, and let them know that you are the ruler in Jacob.

Verse 15

And they shall return to the west. The sin of his heart is committed to the highest place, they speak by day, and to the evening they are captives: to ambush those who have spoken against them.

Verse 16

What will they do to eat? As the dogs did all night, if they were not seven, they would sleep in the midst of seven: and they would sleep.

Verse 17

: And I. When I escape from them to visit, I will bless you.

Verse 18

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:I am strong toward you. To you who are "strong and my fortress" (Jeremiah 16:19), to you I will sing.

Chapter 60

Verse 1

On the rose of testimony from their tribe to David to teach. (Addition of the words of the tongue "Like a goldsmith" (Song of Songs 5:11) A sweet word, and many of them preached about David, who was a leader of his people, and they were even in his kingdom, and another story that his name was a mystery, born from Mehol until now (SA is not available) From the words of David, on the testimony of the Sanhedrin, who were sent to Shoshana, As it is said, "The morning star has sung a lamentation for them, with lilies" (Song of Songs 7:3), when it was necessary for them to learn what the Lord would do when he fought with Aram Naharaim and sent Joab. They said to Joab, "He is not one of the sons of Jacob, but he is the one who swore to Laban "until this day" (Genesis 30:1-2), and he did not know what to say, so he went to David and said to David, "Thus the sons of Aram told me, 'Come and ask the Sanhedrin.'" They said to them, "And they did not break the oath at the beginning." Who said (in Numbers 23:7) "From Aram Balak king of Moab will bring me," and the name of Cushan Rishathaim (Judges 3:8) was Aramaean.

Verse 2

:In their rebellion. As in "in their rebellion against the Lord" (Numbers 22:9), who fought against them because they helped the Ammonites And Joab returned, and smote Edom and Gob. Eighty thousand are recorded in the Chronicles (2 Samuel 8:13) and in the Chronicles (1 Chronicles 18:12). Abishai the first killed six thousand, and Joab twelve thousand, when he returned from smiting the Syrians.

Verse 3

When Edom fell into his hands, she hoped in the Holy Spirit that Edomites would come to rule over Israel and cut off bad tribes from Israel. She stood and asked for mercy for the exiles. Many afflictions: He suffered in the days of the oppressors from his enemies: You were angry with him, from time to time your will turned against him.

Verse 4

:It shook. Our land trembled with the sound of its thunder. You broke its seal, and I saw in the words of Dunesh that it was in the language of the Arabs, but he did not interpret it. And the meaning of Rabbi Moshe's sermon is interpreted as a language of ripping, and its appearance brings to mind the saying: "And he tore it open" (Jeremiah 22:14) translated as "openings". But I say: "openings" which Jonathan translates: to the language of repairing a window, it is, like all the openings that have tzimim (Menachot 34): "Her broken parts are healed, as Mata. To speak with satisfaction, even according to what is written in the Holy Scriptures. Many people use it as such. :What a lie. To speak of meanness

Verse 5

Wine is poison. Those who bind the heart and wrap it around it. Poison for the tongue is a covering, as it is said, "And the cypresses have covered it" (Nahum 2:4). And in the tongue, the meaning is: Median veils (Shabbat 6:6)

Verse 6

You have given those who fear you a miracle. The trials of many afflictions: to be tried. To be tried in them, if they stand in your fear.
A From the face of an ornament. To adorn your people in the world, so that when you give them good, the nations will not think of you after you, but They will scold your judges and say: How good it was for them, for they have endured so many trials!

Verse 7

:They shall be delivered. They shall be saved from evil: Salvation is at your right hand. Who turned back (Lamentations 2:3) when their enemies were strong against them And answer me. For if you answer me, they will be saved, for I will fight in their cause.

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Verse 8

They will rule over them (SA is not). Another thing: God: He spoke God has spoken in His sanctuary. He will gather the exiles and sow them.
in His holy place that He would be king over them.
I will be saved. In his salvation. In another interpretation I found: God spoke in his sanctuary to help me, as it is written (2 Samuel 3:18) "For by the hand of my servant David I will save my people Israel."
:I will divide them a portion. I will divide them a portion with the spoils of their enemies.
And I will measure the depth of the canopy. This canopy I do not know from what nation it is. I will not know the tents in which Israel came from the land of Egypt (Exodus 12:37) for it is there. And in other interpretations I found that I would divide Israel when they traveled Shechem, and I would restore to them the inheritance of Jacob their father. And I measured the tents by measure, when I divided it to Israel. Shechem and tents were in the border of the land of Canaan, as they had defiled it at the beginning. Jacob's coming to the land through the paths of carved and figurative pavilions, pavilions of measure, pavilions of the tongue 18) Another thing: And the deep is Shechem (Genesis 33:17: as it is said, "And the booths shall be built" (2 Kings 17:30).
I will measure. I will measure your form, as it is said (2 Samuel 2:8): “Two ropes for a man and a full one: the rope for life” (SA Ino)

Verse 9

Gilead is mine. To reign over them.
My lawgiver. My songs. A lawgiver for the tongue of the government, who legislates and sends books and commands, as "He will not be cut off: a tribe from Judah, and a lawgiver from between his feet" (Genesis 41:10) (NASB)

Verse 10

Moab is my washing pot. I will use them as a copper pot, prepared to wash in it. My shoes. My frame
The Philistines have terrified me. My friends have become my enemies, as Gath is the land of the Philistines, and so is Azzah (1 Samuel 6:17), Sheshbash David

Verse 11

Who will lead me to a besieged city? Or to a fortified city to conquer a fortress, if you do not come to my aid against the fortresses of Edom?
Who will lead me to a besieged city? Who will let me down against them? I have found other riders on horseback, as against the fortresses of Edom, which I have now brought down against them.

Verse 12

:And you will not go out. And you will not go out

Verse 13

Verse 14

:Yabush. Yarmush

Chapter 61

Verse 1

Verse 2

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Verse 3

:From the ends of the earth. Although I am far from my people, whom I send against my enemies to war.
Who is high and strong – I will call upon you with my heart. Above them. And why should I call upon you? That you may rest me in the form of:
from me

Verse 4

Verse 5

:Agurah is in your tabernacle for all the worlds. Remember me in this world and in the world to come (firstborn no.):

Verse 6

You have restored the cities of your inheritance to me. :You have given an inheritance to those who fear your name.

Verse 7

"You will add days to my days, O king. If it is decreed for me to die early, add days to my days, until they are seventy years,
according to the years of my two generations."

Verse 8

:Yesheb. The King forever before God: Mercy and
truth. He deals with them, they will be ready for his victory
:Man. The time, as in "And the Lord made a covenant" (Jonah 4:6)

Verse 9

: So I will sing. As it is good for me, so I will sing your name, that I may be a payer of my vows day by day.

Chapter 62

Verse 1

On Yeduton. Shem Keli Shir, and Midrash Haggadah: On the religions and on the laws decreed upon Israel: From their enemies

Verse 2

:My soul is still. My soul waits, as "He is like the Lord, and He is not defiled" (Psalm 37:7)

Verse 3

I will not fall into many pits. Great pits, and the Midrash of Aggadah teaches: Many are the pits of Gehenna.

Verse 4

Your presence. Menachem Piresh interprets the verse "He shall eat it" (Jeremiah 12:9), "And the heads of the people shall be given"
(Deuteronomy 33:21): Until we gather together against a man. And it seems to me that he can be solved by saying "Heaven" (Psalm
5:10), and here is the Heaven and the Heaven root: As it is said from 'death' - 'death', so it is said from 'Heaven', and on the
tongue of many 'Heaven'; and here is The tongue devises deceit and deceit. And the interpreter says: Its meaning is that it is a
storehouse of words (as it is, "You have prolonged your tongue for evil against the sons of men." And they liken it to the tongue
of the
Arab as: "It is not"): like a thorn that is bent. It is prepared to fall upon the sons of men.

Secret of Het

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Verse 5

You will be advised to cast evil upon him. He will reign and pay your ransom, His name. According to me, you are descendants of the sons of Adam,
: With his mouth. Each one of them will bless and each one of them will curse in their own thoughts. : ÿÿÿÿÿÿÿÿÿÿÿÿÿ.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

:But the sons of men perish. And let them fear them from henceforth, for the Holy One, blessed be He, is our refuge in the time of trouble.
In the balances for the burnt offering. If they came to offer the burnt offering in the balances and their offerings were equal, then it is permissible. And his midrash on the subject: The couples (Leviticus Rabbah 29:8)

Verse 11

: A soldier is like a sheep. If you see the wicked prospering and growing, do not let your heart be troubled. : A soldier is like a
sheep. He will rejoice, saying, "He will be happy" (Isaiah 27:6)

Verse 12

know One word of God. I have heard from you, "Shimon," and what are these "Shimon?" How dare you repay a man according to his deeds, and I that the Lord has mercy. And from what word is this admonition? It is said that the second of the ten words that we heard from him is that the Holy One, blessed be He, forgives sin and creates mercy, as it is said in (Exodus 20:5) "He forgives the iniquity of the fathers and the body." Therefore, I am certain that He will pay a good reward to the righteous and punishment to the wicked. This is according to my measure, which is the root of it (Mekilta Yitro in the seventh month) in remembrance and observance. From the foundation of Rabbi Moshe the Darshan. And his many verses. In one speech they said:

Verse 13

And you, Lord, are merciful. And what is mercy? For you will repay a man according to his deeds, and not according to his deeds, but according to his own, as it is said: “Because you are his God, you have made him a pillar of fire because of his iniquity” (Ezra 9:13). Thus it is required in the Aggadah of Tehillim (Midrash Tehillim 62:4). And it is possible to resolve it again: And to you, O Lord, is mercy, because it is possible to repay: to a man As he does

Chapter 63

Verse 1

(24) - In the wilderness of Judah. Running away from Saul (1 Samuel 22)

Verse 2

Machine Translated by Google

I will search for you. I will seek and demand of you, as it is said, “You will search for me, but I am not” (Job 7:21), “If you search for God” (Job 8:5).

:My soul thirsts for you. I am thirsty and hungry to come to you in your house of prayer: how much more is my flesh for you. The tongue desires, and it has no imagination.

:In the land of the army. In the desert

Verse 3

Q, so in the sanctuary I have seen your face and body. As it is, so it is: I have thirsted to see your power and your glory, according to your ways that I have seen you in your place: from the tabernacle of Shiloh; my soul shall be satisfied with the sight of your power and your glory.

Verse 4

Verse 5

So I will bless you in my life. As it is, "then" (Deuteronomy 29:19) is translated: "and weeps." As it is said: then, :when I come before you, I will bless you all the days of my life :in your name
I will lift up my hands. To praise and to glorify

Verse 6

And the lips of the narwhals. For the tongues of the narwhals, as it is said, "And the whole earth was of one language" (Genesis 11:1): translated: "To hate one"

Verse 7

:On my bed. When I lie down, I remember your love in the morning. The night

:I will think of you. I will think of you.

Verse 8

Verse 9

:Your right hand will support me. That I will not fall.

Verse 10

:And how. My
enemies: They seek my soul to destroy it. They come upon me from the west on a day of darkness, which I did not know: They come to the depths of the earth. In a low place, Sheol and the pit, they come and fall.

Verse 11

They will turn him over to the sword. They will come against the pursuers of the enemies, and they will turn him over, every one of them, to the sword that will kill him. And the word "short" is that which does not explain who will turn him over. They will turn him over to a tongue of slander, as in "those who are driven out in the wilderness" (Micah 1:4), "a stranger will break out from among them" (Job 28:4)
:(I have found a place for jackals. They will return to Hareb, and jackals will go there. (Lamentations 5:18)

Verse 12

:And the king shall rejoice. For it was said of him, that the mountains of the grave were anointed, and all that were
shall eyes sick of thee shall be glad in thee, and all the All who swear by Him will be glorified. When they see that You save me, they will be glorified. rejoice in thy name:
:That it may be drunk. They will be drunk, as in "And they shall make all the fountains of the deep very drunk" (Genesis 8:2)

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Chapter 64

Verse 1

Verse 2

Hear, O God, my voice in my prayer. This is a psalm, which he preached to the elders of the assembly of the temple concerning Daniel, who was cast into the lions' den, and his beauty was all over the tongue of the psalmist on the assembly. David, by the Holy Spirit, understood all that was to come, and was troubled about him; Daniel was from his seed, as it was said to Hezekiah: "And of the sons of Daniel, "They will take their children and make them eunuchs in the temple of the king of Babylon" (Isaiah 39:7) Hananiah, Mishael, and Azariah."
From fear of the enemy. These are the Achshardaphim who were consulted about him, of whom it is said (Daniel 6:5) "The Lord was a man of great power: and Achshardaphim was in the eyes of the Lord, to forget Daniel."

Verse 3

The incitement of evildoers. Who are anxious to seek for me the plots of death, as it is written, "He will stir up his anger against the king and his people" (Daniel 6:7).

Verse 4

: Their path is narrow. It is their tongue that is evil.

Verse 5

:You shoot in secret. Shoot him in the middle.

Verse 6

They will tell lies to the king. They will speak to the king in secret such lies that even the king will not understand why he is so foolish. And they were among those who were plotting to trap Daniel, who were plotting to trap him, who said to Darius: "Let all the people of the kingdom and of the people be gathered together, that they may stand up, and let the king and the people rise up" (Daniel 6:8), that no man's prayer shall be rejected before the voice of God outside the waters for thirty days.

Verse 7

They will seek out lies. They will seek out lies, as it is said, "He is in the eye of the altar, the forgetfulness of Daniel" (Daniel 6:5).

:They hid. In their hearts and did not reveal their secret, they sought the hidden plot on their hands, and their thoughts approached the depths of their hearts: and each one approached. Each one of them: each one hid his thoughts.

Verse 8

And God raised them up. He threw them into the lions' den, as it is written (Daniel 6:25): "And the king and his companions said, 'I will go to the lions' den, and I will devour him; I will give Daniel my desire, and to the lions' den, and he will lift up his head and body.'"

Verse 9

:And they shall cast him down upon them to their tongues. The blood that they shed upon him shall be poured upon them to their tongues: they shall stagger. On their heads, to shake their heads, and to make all who see them laugh at them.

Verse 10

Machine Translated by Google

Verse 11

:The righteous will rejoice. Daniel
And all the upright in heart shall rejoice. They shall be glorified in the uprightness of their heart, and shall glory in their strength: for they are confident that the Holy One is their helper: blessed is he.

Chapter 65

Verse 1

Verse 2

Silence is your joy. Silence is your joy, for there is no end to your praise; and the abundance of praise is not only: God is the best in
Zion. God dwells in Zion, (I have found "His name is like the glory of His dwelling" (Psalms 60:2), it does not leave me, but His dwelling is like water, and His likeness is like a fear in the tongue of the lamentation. The name Shem is a son of two letters, pronounced "Dehilah" "Strong and singing of YHWH" (Exodus 15:2) "And a hand is on the cup of YHWH" (Exodus 17:16) and the tongue "And they revealed it with trembling" (Psalms 2:11) Like this) Another thing is like a dwelling in Zion. A dwelling was for you, O God, in Zion. You were silent and aghast at what your enemies did: you were able to avenge them with your hand and bring your light to you.

Verse 3

Verse 4

The words of my sins are too many for me. And we are not able to arrange all of them before you, for they are many: but in all we are guilty before you, whose sins you will forgive.

Verse 5

: Blessed. Whom do you choose and approach, who will dwell in your midst?
:Swearing in goodness. Your house and the sanctuary of your temple, Your dwelling place is there.

Verse 6

You will be feared in righteousness. You will be feared in righteousness, to do terrible things among the nations. You will be a witness to all who live at the ends of the earth, from one end of the earth to the other, and to the distant seas. Even to the distant seas, you will be a witness to all who live in safety, in every place of your dominion.

Verse 7

He who prepares the mountains by His power. He who makes the mountains, which are hard, rejoices by His power, and He who calls and prepares food in them: and He who prepares rain, as it is written (Psalm 157:8) “He who prepares rain for the earth, who makes the mountains rejoice”: He is strong in power. According to Sheba, when he came to mention the strength of the rocks, he said: He is strong in power

Verse 8

Praise. Humble, and prepare "And they shall be wise in their latter end" (Proverbs 29:11), "In the time of their captivity you shall praise them" (Psalms 50:10)

Verse 9

Those who go out in the morning and evening are the ones who are sitting in the fields. In the morning they say, "Blessed is your name, O light," and in the evening, "Blessed is your name, O light."

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Verse 10

:You visited the land. When you wanted to do good, you visited the land and watered them.
The great tithe. The great tithe is from the branch of your branch, which is full of water (Taanit 8:), and it is prepared in it: the pattern of those who live in the extremes, because it is prepared by the one who prepares it.

Verse 11

:Ptolemy. Here are the plowshares:Rava.
As for Rava, she will
plant her branches. As for her branches, she will plant her branches to make a plant for the fields. She will be a scorner:In the multitude of the rain
:Tamgogna. To change the language of mass

Verse 12

:You have crowned the year with your goodness. On the hands of the bodies you have crowned with all goodness the year that you have desired to do good: and your wheels. They are the heavens, which are the dust of
your feet: they will tremble.
They will rain: dew. Shuman

Verse 13

:They will tremble. The heavens are the buildings of the desert.

Verse 14

The sheep will be clothed with sheepskin. The sheep will be clothed with sheepskin and the sheepskin, who will come to pasture the grass that the rain has made grow:
And the deeps shall cover the mountain. The deeps shall be covered with dew by the hands of the rain, and then they shall tremble: the healthy shall rejoice and sing for abundance of blessings.

Chapter 66

Verse 1

Verse 2

:Sing the glory of his name. Sing the glory of his name. O my God: Tell the glory of his name in song and in praise.

Verse 3

:How terrible. Every one of your deeds,
when you came to see the world, was your power at the hands of a word or a sword or a famine or lightningWith all your might.
:Your enemies. The wicked, out of great fear, confess to the power and transgressions in their hands.

Verse 4

Verse 5

They will find fault, for all their deeds are revealed to you. :A terrible plot. Fear me on the sons of men,

Verse 6

Machine Translated by Google

:He turned the sea into dry land. Sea of Storms
There it rejoiced in him. I found: There was a thing that the sea rejoiced in, as if the sea had seen the Holy One, blessed be He.
:he

Verse 7

:Do not lift it up. Do not let your hand be lifted up.

Verse 8

Bless his people, his God. For his wonders, which are there in his soul, in exile, and you will not be able to destroy them.

Verse 9

Verse 10

:Why did you embalm him? In exile.
You have joined us. To remove the dross from his money that is blown back to your face, just as silver is joined to remove the dross from his money:

Verse 11

:We brought him to the hunt. In a place of oppression, as if he were in prison.
:Trouble. The tongue is a trap, and everything that oppresses and oppresses is like it.

Verse 12

:You have placed man at his head. Kings of every nation and people (Pesikta Rabbai 5:2)

Verse 13

:Come to your house. In your daughters, in the house of the sanctuary, we will fulfill the vows we vowed in exile.

Verse 14

Verse 15

: alive. eighty, to change the language of the brain

Verse 16

:All who fear God. They are the converts who will convert.

Verse 17

I have called upon him with my mouth. When they were in exile, they read of him and recounted his praises with their tongues and extolled them. As he was, so he was exalted. I have found in my mouth a word: praises that are prepared under my tongue, to be uttered in his mouth, as he "is a riddle under his tongue" (Job 20:12).

Verse 18

"My soul has not acted according to his sins, my soul has acted as if it had not seen and heard the sin that is in its heart."

Machine Translated by Google

Verse 19

:Yes. Indeed, I know.

Verse 20

:Who has not turned away my prayer from before him, and his mercy has not taken away from me.

Chapter 67

Verse 1

Verse 2

:His face is bright. To show a smiling face, to give dew and rain

Verse 3

They will rejoice and sing praises To know your ways on earth. To know that you have prepared it for the good of your people, and that this is your praise and to the nations. :

Verse 4

Verse 5

:That you may judge the peoples fairly. To be righteous
:Be comforted. Lead us in your upright path, and let this be your friendship with all people.

Verse 6

Verse 7

:The land that was given to her was plowed. And also the land that was given to her was plowed and the altar that was blessed by the name (SA Aino)

Verse 8

!And all the ends of the earth shall fear him. That they may say: Behold those who fear the name of the Lord, O bless them and magnify them.

Chapter 68

Verse 1

Verse 2

God will arise, and his enemies will be defeated. Amalek and his people will be gathered together (Genesis 3:18)

Verse 3

Machine Translated by Google

:As it is blown away. As it is blown away; As the smoke is blown away, so shall they be blown away
:From the presence of God. From the presence of the Ark in the days of Moses, "And it shall be said, The Lord will return and go" (Numbers 10:30)

Verse 4

And this is the one who was wounded, and they will say: Sing to God and the people! : And they shall rejoice with joy.

Verse 5

:Solo. To the tongue of praise, and thus "you shall not be ashamed" (Job 28:16), "those who are set in gold" (Lamentations 4:2) in the house of His name. In the name of YHWH, which is to the tongue of fear, as translated: "Dehilah" "Strength and praise of YHWH" (Psalm 118:14), and thus "as the hand is upon the cup of YHWH" (Exodus 17:16) in the translation, and thus "as the house of YHWH" (Isaiah 22:4) "Then shall they be scattered at the fear of the Lord, and the darkness shall be overshadowed." The psalmist says: They shall tremble before Him, and shall flee from His presence, and shall be astonished, and this is a simile of what is said in another place, "And they shall be found with trembling" (Psalms 2:11).

Verse 6

:My father is the father of the orphans. This is the praise that they will praise before Him, the whole matter until the end of the whole psalm, My father is the father of the orphans. Who became a father to Israel, who are orphans, as it is said, "They will be orphans and have no father" (Lamentations 5:3).
:And judge widows. Which was done by the judge of Jerusalem, of whom it was said, "She was as a widow" (Lamentations 1:1)

Verse 7

Sitting alone in a house. Israel, who were scattered, gathered together one by one from their exile and sat down in a house: peace and a complete church (Lamentations 29:1-21).
He brings out the captives in a kosher manner. He brings out Israel from Egypt in a new month that is kosher for those who travel by road, neither hot nor cold (Deuteronomy 22:1-3).
:You are a rebel. Egypt
:They lived in a desolate land. And their land remained a wilderness and a famine (I found)

Verse 8

:In your step. When you walked in your step, in your step
Salvation: –Sela. There you showed me this path to eternity: for every affliction

Verse 9

This is Sinai. It was also a thunder from the Lord, the God of Israel.

Verse 10

A body of offerings is a wing. You have done this for us: if we were to be made into bodies, you would have swept them away and thrown them upon us: always bodies of offerings and blessings
Your land was barren and thirsty for rain, and you prepared it. When your land was barren and thirsty for rain, you prepared it.
:)I found your inheritance and it was called your inheritance and it was it was it, as if to say: Sometimes it is like that

Verse 11

Your life will be in it. Your testimony will be in it, as it is written, "And the Philistines gathered their camps to life" (2 Samuel 2:11). And the life of the Holy One, blessed be He. (23:11). Another thing: Your life, the house of Israel, is called by its name, and you are prepared
M by your goodness. When they came out of Egypt, they wandered in the wilderness for forty years, according to the way they stood in the wilderness and covered the trees; and in the midst of you, as they lingered in the wilderness, they stood and established everything (Mekilta Beshalah and it was) Opening:

Verse 12

The Lord will give the word of the one who brings good news and victory. The word of the one who proclaims; He will also raise his voice so that the armies of the nations will hear? The multitudes, and what is the word?

Machine Translated by Google

Verse 13

And the land of Israel shall be cast out of the midst of thee, and the assembly of Israel shall be the kings of the armies of the nations, they shall be cast out. They shall be astonished that it is a house of plunder, as it is said, "And it shall be a spoil, and I will make it a sanctuary, and a sanctuary, and a sanctuary" (Isaiah 23:18).

Verse 14

If you lie down between your lips and your body. All this he will say to them: If you lie down between your lips and your body and enjoy pleasures, this is my dove, my dove, her wings covered with silver. And what is silver and what is the mark? In the interpretation of Shaddai and Gov, when the Holy One, blessed be He, opens His Torah before their faces, to which the kings are drawn and who are united in it, in the land of death and light, then its wings (like the wings of Jonah) are covered with silver and its beauty is like that of Jonah. Plutarch in Torah and Mitzvot. Wings :And her wings, which she flies in, are green, and green, and green. Dunesh ben Labrat answered: The green is gold, and the singer has given you the silver, and green, and green, and green is the gold that is brought from the land of Havilah and from the land of Cush, very good gold, it is green and not red, And they called you Jerakrak; - (Genesis 2:13; Job 28:19).

Which is neither white nor red. Thus it is doubled: – as in “white, red” (Leviticus 13:24) ÿÿÿÿÿÿÿÿÿÿÿÿÿÿ, :red

Verse 15

In paresh. To interpret "and interpret the sign of the covenant" (Deuteronomy 22:17), to interpret the word as a new sign (Ketubot 40:1).
:Kings. These are the disciples of the wise, as it is said: (Proverbs 8:15) "By me kings shall reign."

Verse 16

The mountain of God is Mount Bashan. And what is the interpretation? Mount Sinai, which is the mountain of God, the highest in Bashan, beyond the Jordan: the mountain of the hills. The unique mountain among the hills. The language of the mountains, after the name of their heights, as it is said, "And I will call you Geb" (Ezekiel 16:24). All the words: Geb is called Geb.

Verse 17

Why do you, the high mountains, tremble? All this is against the Lord, O Lord, and say to them, Why do you, the high mountains, tremble? Why do you, the high mountains, lie in wait to destroy the mountain that God delights to establish, to have the tabernacle minister upon it? Is it the mountain of the house? He will dwell there forever, His holiness is the holiness of the world. Since He was chosen for His dwelling, His dwelling has not served in any other place. I saw in the essence of Rabbi Moshe Don how he danced, even the same sermon: He danced from the West in his language and in the Arab language, but Menachem, the interpreter of the Hebrew language, :The tongue falls on this straw

Verse 18

The chariot of God and the body. This is also attributed to the Lord, who gives a word to remember the duty of his people: Even when the chariot of God appeared, ten thousand times ten thousand. Ten thousand, angels alone, and the Lord was among them in Sinai: in the sanctuary, even there

Verse 19

You went up. You said to Moses the son of Amram, "You have brought back the law, and you have taken gifts from the Most High and given them to the children of men."
And you, O God, have made the tabernacle of the Holy One, blessed be He, to dwell in the midst of a people who were rebellious and rebellious and who rebelled against Him.

Verse 20

: Blessed be the Lord and his body. This is from the song of praise, Sing to God.

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He will give us abundant salvation from every burden, as the burden that is carried, (I have found a day of labor: for all the days he leads his son in every tribulation, salvation)

Verse 21

God is our savior. God is our savior, and many of his enemies will escape from the snares of death. The paths of death lead to him, but he will not let them fall on him, but he will crush the head of his enemies in them.

Verse 22

The crown of the head. The crown of the head of Esau, who is a hairy man (Genesis 27:11), who walks continually in his sins: "and does not turn from his evil"

Verse 23

The Lord said, "I will bring back from Bashan. Therefore he has promised to bring back from among you the mighty men of Bashan, and the mighty men of the sea." (Isaiah 11:11)

Verse 24

for the sake of straining. Our feet are covered in blood. When he crushes the head of the enemy, our feet will be covered in their blood. The tongue is squeezed out of the blood, as it is "a cistern and a cistern" (Judges 5:22) as it is in the cistern. And the tongue has a meaning: And they were covered with blood up to their knees. Another thing: The name of my name is squeezed out: A stone in which wine is poured out from the pit, a cistern is called the tabernacle of idolatry (worship of idols) Until :(
:From enemies. From the blood of enemies
From where? You will be amazed, as if you were a prostitute: What is the meaning of "Man" to say "I am a prostitute"? It is written (Daniel 1:10): "From where will you eat and drink and be satisfied" (Sukkah 33:1)

Verse 25

Let us go to the Savior, for when they saw your walking in your holiness, they saw your walking as God. As it is said: To those in the waters, the singers went before him to sing before you, the song of the sea (Exodus 15:1), and after them came the musicians, these are the angels

Verse 26

In the midst of you are beautiful virgins. In the midst of you are Miriam and her maidens, who took the tambourine in her hand (Exodus 15:20) and said: In their praise

Verse 27

In the congregations, bless the Lord God from the beginning of Israel. Even those who pass by the waters of Aman sing a song.

Verse 28

:Sam Benjamin. The young man became a thorn in the flesh.
As a thorn in the flesh, so he became a king, according to the word that he should descend to the sea. And Samuel said to Saul, "Is it because you are too small in my eyes that you have become the head of the tribes of Israel?" (1 Samuel 15:17), and Jonathan interpreted it: "Shibtah of Benjamin, over against the sea, all the rest of the tribe of Shibtah." The princes of Judah stoned them. They stoned them and threw stones at them, and the princes of Zebulun And Naphtali. Their embroidery, for shame – and therefore he said: The commandment of your God is your strength (SA Ino). Another thing: (Their embroidery: "In my garments and in my house") Their embroidery for scarlet thread, so his friend Menachem

Verse 29

"Strength, O God, and strength." Now the psalmist returns to his prayer that God will arise and his enemies will be defeated: "Strength, O God, and be strong, for you have done all these things for us."

Verse 30

Machine Translated by Google

From your temple over Jerusalem. And from what shall kings fear the glory of your temple which is over Jerusalem, they shall bring you a jubilee: Doron and Sheshi

Verse 31

:The valley of the living creatures of the forest. This is Amalek, who was ruled as the living creatures of the forest of Hadar among the reeds (Psalms 14:14) and made them like mighty bulls in the midst of the sea of the nations, A company of knights on the calves of the people. A people that has become fat. who are not but calves in comparison.
They are greedy for money. They do not desire anyone, unless it is a desire of their own (Pesachim: ÿÿÿ:) in the dispersion of the peoples.
They scattered the tribes, as the Lord said: "He loves the peoples" (Deuteronomy 33:3). And he will always desire to be near, he will desire to fight with his sons.

Verse 32

The Hashemites will come. And then, when you destroy Amalek and establish your king, the Messiah, they will bring you descendants from Egypt and Mishkosh. And the Hashemites, who are called Medina, will be comforted by the inhabitants of Hashmona (Numbers 39:29), and the Putrim Putrim will be comforted by the language of the Doron people.

Verse 33

:Sing to God. For he has exalted himself and redeemed his people.

Verse 34

:They will give. They will give.

Verse 35

Verse 36

Fear God from your sanctuary. What is his destruction that you fear, if he does not bring to his sanctuary a light and red face that is for the wicked. And the Midrash Haggadah teaches: Do not call from your sanctuary, except from your sanctuary, for when the Holy One is with you, blessed be He. The judgment of the righteous is feared and exalted and exalted, and therefore He says, "He who is near Me is holy" (Leviticus 10:3) and "He is sanctified by My glory" (Exodus 29:44) at the death of the two sons of Aaron (Zebachim Kethu). And many of them preached on the Torah table, and your life will be filled with all the psalms until the Lord blesses you day by day on the Torah table. And a lot of donations In. And I have no heart to sit down for a religion, in a language they sit down in a language they sit down in the Torah, and the mountain of the love of God for its sitting down, no one sits down for its preaching on the mountain Sinai, whose mountain is not to be inhabited, nor to dwell therein for ever, and there it is written, He shall dwell for ever, and the kings of hosts shall spread themselves out as the angels of hosts, and there is none like this: for the tongue of the place is called

Chapter 69

Verse 1

On lilies. On Israel, who are "like a lily among thorns" (Song of Songs 2:2), whose thorns prick them, and they are oppressed.

Verse 2

:When water came. The nations

Verse 3

:Bivun Metzula. In mud, clay of Metzula: and Shibboleth.
He is the strong flood of the river, the elephant of Balaam.

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Verse 4

:Nahar. Dry, as in "burnt is worse than me" (Job 33:3) my eyes
have consumed me. All the length of a scythe is called the burning of the eyes, as in "and they consume them all the day long" (Deuteronomy 28:3), "the eyes consume" (Leviticus 22:16), "and the eyes of the wicked are consumed" (Job 11:20)

Verse 5

:My enemies are false. They hate me for a lie, for I pursue their lies to catch their error. :Then I will punish them. When they gather against me, I bribe them with wealth that I have not robbed from them.

Verse 6

Verse 7

Let not your hope be put to shame in me. Leave me not in their hands, lest your hope be put to shame by what befalls me, and they say: Is not this so? I will befall my days, which were the hope of the Holy One, blessed be He.

Verse 8

Verse 9

:To my brother. To Esau (Genesis 25:25)

Verse 10

:You have envied your house. They have seen the love you have shown your son while your house was still standing, and they have envied me.

Verse 11

:And my soul wept in fasting. In my
fasting: And it was a reproach to me. Why should I weep and mourn before you, while they mock me?

Verse 12

Verse 13

ÿ:And the songs. For those who drink intoxicated (SA is not)

Verse 14

: And I will pray to you, O Lord. The time of my prayer will be a time of favor.

Verse 15

Verse 16

:And let it be closed upon me. :And let it
be closed upon me. This is a strange evil, whose mouth is
shut to swallow me up, whose right hand is shut, which he cannot use: –Theater. As in "Theater of his right hand" (Judges 3:15)

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Verse 17

Verse 18

Verse 19

:Close to my soul. (Close to me)

:Redemption. Redemption of the Word

Verse 20

Verse 21

Vanusha. And he will be sick, as in "As a man is wounded by his sword" (Micah 1:9), and as in "And he will be sick by his child" (2 Samuel 12:15). And if it is said: O Lord, the thousand, is this the root and the root of the word used by the speaker? So is the way of Tebah that the thousand began, as in: "And I loved you Jacob" (Malachi 2), and "Assop Assop" is like "Woe to you", "I love my beloved" (Proverbs 8:17) as 'Esoph' –(Zephaniah 1:2) :to wander. Let
lovers come to me to wander and comfort me (Job 2:11)

Verse 22

:In my presence. In my presence, as it is said, "Let my sister Tamar come... and I will be with her from afar" (2 Samuel 13:6). :Head. Mara

Verse 23

:And for peace. When they hope for peace, their peace will be turned into destruction.

Verse 24

Verse 25

Verse 26

Verse 27

: Ki. This people whom you have struck: they have
persecuted. You have struck a little, and they have helped to do evil (Zechariah 1:15)
and the pain of your wounds will be counted. Their words will come in the form of advice: you have destroyed them "in their pain"
(Genesis 33:25)

Verse 28

Verse 29

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Verse 30

Verse 31

Verse 32

:And it shall be well. Praise the Lord.

From the word ox. It is an ox that the first man, who was created in his creation, offered; and on the day that it was called an ox, it was on the day it was brought. The bull in his day is called a bull, as it is said: "A bull, a he-goat, a goat, that he will be born" (Leviticus 22:27). On the day of his birth, a bull was born, which was the third year (Rosh Hashanah 10) from the horn of the Pharisees. Its horns were before its hooves, and its horns were raised high, and its head came out of the ground like a thorn; as the way All the children born from the earth, his horns were placed before his feet (Chulin: 6).

Chapter 70

Verse 1

To David to remember. It is a language of prayer, as it is said, “And we will worship in the name of the Lord our God, and we will remember him” (Psalm 20:8), and it is said in the words of the days, “To remember and to give thanks to the Lord” (1 Chronicles 16:4). And in the study of the Psalms I saw: A parable of a king who was angry with his sheep and hid the fold and drove out the sheep and the shepherd. Later The shepherd said: The mountains of the flock are like the mountains of the flock, and they say, "How is it that God saves? He restores and restores, and I am not remembered? Thus, from the scourge of Zion and Goliath he will deliver them" (Psalms 66:30), "And those who love his name will dwell in it" (Psalms 66:37): The mountains of the flock are built and the flock As a throne, and the terrible (this is David) is not remembered. Therefore it is said: To David to remember God: to save me

Verse 2

Verse 3

Verse 4

:They will be turned back on their heels. Measure for measure, just as they did to me.

:On the heel. In his coming he will round himself, and I will be like the people of the land. On me

:Oh, oh, oh. The tongue of joy, seeing his enemy as his desire

Verse 5

Verse 6

:I feel sorry for her. For her help

Chapter 71

Machine Translated by Google

Verse 1

Verse 2

Verse 3

:Come quickly. Come to Meon, to be saved from the persecutor. :You have
commanded to save me. Many times you have saved me by the hands of your messengers.

Verse 4

:And sour. As "sour" (Proverbs 8:30), and as "sour is sour" (Isaiah 1:17), it is stolen

Verse 5

Verse 6

You are my refuge. You are my refuge and my refuge, as it is said, “And the ravens fled” (Numbers 11:30), “As the ravens fled, and were carried away” (Psalms 10:10).

Verse 7

I was like a beauty to many. Many saw my afflictions and were concerned, lest they should call upon the example of my affliction, lest it should be a shame to them: as it was esteemed for this, so it shall be esteemed for us, as it is said, "And Ezekiel shall be to you a beauty" (Ezekiel 24:24).

Verse 8

Verse 9

:When I grow old. If I grow old in sins, as if I have sinned much

Verse 10

are not with –When my enemies speak against me. My enemies speak against me and take counsel together, saying: God has forsaken him, we him: we will punish him, for he has stumbled in transgression.

Verse 11

Verse 12

Verse 13

Machine Translated by Google

Verse 14

: And I will always hope for your salvation, and when you save me, I will add to your praise.

Verse 15

:I did not know the numbers of the righteous deeds and salvations you have done for me.

Verse 16

:Come. To give thanks and praise for your might.

Verse 17

:Until now. Until the day that passed by me
:Even to old age and gray hair. When I am sixty or seventy years old, do not forsake me (Avot 55:2) (SA Ino)

Verse 18

To all who come, your might. To all who come, I will unite your might.

Verse 19

And your righteousness, O God. Which is even above, the two callings are joined together with the bond of your lineage to generation.

Verse 20

Verse 21

Verse 22

Verse 23

: My lips are a song. With the melody of the harp, when I sing to you with the harp.

Chapter 72

Verse 1

For Solomon. This prayer was prayed for Solomon his son, who was filled with the Holy Spirit, who was about to ask of the Holy One: Blessed be the Holy One, who has given you an understanding heart to hear your judgment (1 Kings 3:9): The wisdom of your judgments, which you have commanded in the Torah.

:And your righteousness. To justify the judgment

And the son of Melech. Both of them are in peace. Another thing: Your judgments to Melech, the torment will be: all in king me, and righteousness will do for my son, that there may be peace in his days.

Verse 2

Verse 3

Machine Translated by Google

: Yeshua Harim. By his day
Peace to the people. And what is the peace that the mountains bear? When they bear fruit, there is no eye of the beasts, and there is no one under the fig tree (Zechariah 3:10): And the hills shall be and called him to see him under the tree
covered with righteousness. And the hills shall bear peace to them by the hands of the righteousness which they shall do.

Verse 4

Verse 5

Israel shall fear thee all the days of the sun and the moon, from generation to generation they shall teach: They shall fear thee with the sun. From me and before the moon. Before the moon they stood and they bowed before him, and he multiplied the tongue of the year (Bikurim 2:3): :In front of the house and not in front of the house

Verse 6

It will come down like rain on the grass. His word will come down among you and your people and in their hearts like rain that comes down on the grass of the mowing field, which is your need for the bodies after they have been mowed. As it is said: “And behold, there will be another mowing of the king’s mowing” (Amos 7:1).
A trickle of water. The word "tipim" is in Aramaic; in the Masach of Yoma (Yoma Paz.): it is a metaphor: "water trickles"

Verse 7

:The righteous shall flourish in his days.
Israel, and peace shall abound. He shall flourish in his days, and this peace shall be for ever. And all this prayer shall be established out of this matter; According to me, Solomon sinned because of you, and his kingdom was not established, but the kingdom was passed on to David on the condition, "If your sons keep your ways" (1 Kings 2:4). And Israel flourished in his days, as it is said, "Judah and Israel are many, like a flock and a herd" (1 Kings 4:20), and there was much peace, as it is said, "And Judah and M A H:H(Israel shall dwell in "A man may rest under his vine all the days of Solomon" (1 Kings

Verse 8

:And he went down from sea to sea. All the land of Israel, from the sea of Suph even to the sea of the Philistines (Exodus 23:30) :And from the river even to the ends of the earth. "For he went down all the way to the river, and finished it" (1 Kings 5:4)

Verse 9

Troops. Troops of soldiers, as translated "and troops from the hand of troops" (Numbers 24:24): "and help will come from the Romans"

Verse 10

The kings of Tarshish and Gog will sit down. "When I will make Tarshish king of the sea with Hiram, one in three years I will come to Tarshish and Gog" (1 Kings 10:22)
:Kings of Sheba. Queen of Sheba (1 Kings 11:1) :Eshkar.
Doron

Verse 11

All nations shall serve him. “And all the earth” bring offerings to Solomon (1 Kings 10:24), “and every man brought offerings” (1 Kings 10:25)

Verse 12

Verse 13

Machine Translated by Google

Verse 14

From thee and from thee is a slanderer. From thee is a slanderer and a robber. I have found in thee a tongue of slanderers, in the midst of thee, plotters of iniquity, as "a man of deceit" (Proverbs 29:13): he shall
deliver their souls. By the hands of judgment and righteousness which he shall do unto them.

Verse 15

:Vichy. Shlomo
And it shall be given. Blessed is the Holy One.
The gold of Sheba. And so it was: "Even riches, even glory, which was not equal to thee, and was not finished" (1 Kings 3:13) and he shall
be continually in his presence, both body and soul. It is prayer, it is blessing; when the Holy One is blessed, he says to man: Blessed be thou, for the tongue of prayer is

Verse 16

A piece of bread. To the tongue of a psalmist, it is added and multiplied. And its multitude is interpreted (Ketubot Kiya:; Shabbat 3:(: To the tongue, the glories of the days of the Messiah, and all the psalms in the kingdom of the Messiah. Another thing: A piece of bar to the tongue: Willingness, as it is peace, that the healthy are reconciled and are content with the place when they are satisfied with their world. The fruitful field of Lebanon will tremble. The gall of the ram will tremble, like the kidneys of the great bull, which was in the days of Simeon the son of Shatach (Ketubot Kiya): And they will
tremble. Israel: From the
city. From the midst of Jerusalem as the grass of the earth

Verse 17

And in his :His name shall be. That of Solomon shall be remembered for ever in his tenth.
wisdom: before the sun his name shall be sung. All the days of the sun his name shall be magnified.
Ynon. To speak of kings and of music, as it is (Proverbs 29:21) "And his end shall be a manor", (Genesis 10, (Psalms 11:8) "They said
who in the heavens" (Psalms 21:28) "And he will be the one (Revelation 10:)

:And they shall be blessed in him. A man says to his son: Be wise and rich as Solomon.

Verse 18

Blessed be the Lord. The great wonders of the wilderness, the coming down of fire from heaven upon the hands of Solomon my son (2 Chronicles 7:1)

Verse 19

Verse 20

All the prayers of David. His rabbis all preached, all these were the prayers of David to cover the entire book on the name of David, and even what the sons of Korah and the ten elders said on the name that he was called the singers of Israel (2 Samuel 23:1). And he went to solve all of it, as he was hidden, as he was "a little bit" (Job 24:24), "his name is heaven" (Jeremiah (2:12). And if it is so, the Psalm is not written in its place, and there is no mention of King Solomon, as they say, and later in the book. And the things that are seen in his old age, when he

Chapter 73

Verse 1

Machine Translated by Google

You are good to Israel, O God. In my opinion, since the subject of the psalm speaks of the coming calamities upon the workers of the place, therefore it is opened in this way. And this is what he meant: Even though I cry out and weep over the afflictions of Israel, I know that the Holy One, blessed be He, is good to them, and for their good He brings upon them evil for their sake: for their merit for the life of the world to come.

Verse 2

:And I. Before I put this in my heart: As if my feet
had been bent and my feet had been poured out. To lean from behind the place

Verse 3

:How I envied the wicked. In the midst of their ways I would have seen their peace.
: In the ravines. In the ravines, as in (Isaiah 1:22) "Your father is like a ravine in the waters" (SAA is not)

Verse 4

Because there are no graves for their death. To the tongue of a prisoner, as "He has opened the prisons of wickedness" (Isaiah 4:6), closing the chains of wickedness that the poor are bound in. Even here: There is no torment for them until their death, those who die among them are as healthy as they were, without torment. And many of his interpretations are the prisons of the Nutricon: that there is no one who is anxious or angry on the day of death (Shabbat No :(. Another thing: The Holy One, blessed be He, is not behind their desires.

Verse 5

Verse 6

Therefore their pride is great. In passing this, that there is no punishment for them, their pride is given to rise above: their coarseness of spirit will envelop them with a
sheet of fury. The fury that they have, will make them fat and will envelop their hips and their thighs: in the thickness of fat and flesh

Verse 7

:He came out of the milk of his eyes. Their eyes bulge from the abundance of oil, every man is like a strong man, his eyes are sunken
T They have passed away, their hearts are filled with sorrow. What remains of what they hoped for and hoped for, their desires come to them. They have passed away in their pursuit.
:The hand of their heart's desire

Verse 8

:They will oppress their
neighbors: and they will speak evil of oppression. To oppress the poor.
He will speak from on high. Like Pharaoh, Sennacherib, and Nebuchadnezzar: “Who is the Lord, that I should obey his voice?” (Exodus 5:2), “Who among all the gods of the lands?” (2 Kings 18:33), “I will ascend above the heights of the clouds” (Isaiah 14:14). And this is what he said, “He will drink from the heavens.”

Verse 9

Verse 10

Therefore, he will return to his people. According to those who see "the way of the wicked prospers" (Jeremiah 12:1), he will return to the way of the wicked to walk in their ways.
Mouth – Holm. As in “Who brought Holm” (Judges 18:3) and from the full waters
they will be drawn to him. And the waters of the full stream, they are the words of the Torah, they consider why they are exhausted: and they tremble in their eyes

Machine Translated by Google

Verse 11

?And they said, How does God know? How can one say that there is knowledge of the Holy One, blessed be He, and His law is true?

Verse 12

:Behold, these are the wicked. They transgress against his law, and their mountains are peaceful in their world, and they increase in power and wealth: and their world is peaceful. To the tongue of peace
They were wrong. They were exalted, and the psalmist interprets "He will return to his people, and the wicked will return to his people, and the Holy One, blessed be He. And the first of my measures is from the sayings of Rabbi Meir bar Yitzhak, the messenger of Tzibor: Zetzel

Verse 13

You have emptied my heart. All this is turned to and said, God knows how, and also says: You have emptied and said: For we keep the commandments of the Holy One, blessed be He, and blessed are we who are touched all the day long.

Verse 14

:And then I was strong. You were visible all day long, from morning to morning, with new troubles and new news.

Verse 15

If I said, "I will tell you as it is." Asaf said: If I said in my heart to tell you as it is, everything is as it is: with whom it is said about this

:Behold, the generation of your sons has betrayed me. As the saying goes, those men are traitors and wicked.

Verse 16

:And I thought. In my heart
To know this. What is the measure of the Holy One, blessed be He? Thus He is a labor in My eyes. A measure was visible: This is a labor to Me, and not a judgment.

Verse 17

Until. When I came to the sanctuary of God. Which is in Jerusalem, and I saw what was happening to Sennacherib (2 Kings 2:19), and I said: All the good that is coming is coming to him, and then I understood the evil that was coming.
They are smooth, for the Holy One, blessed be He, makes their path smooth for them, that they may rest and be smooth, for they will not set their heart to return to Him and will be lost.

Verse 18

: You have divided the land into three parts. All the good that comes to them, whose mountains of misery you have thrown into the abyss

Verse 19

:From troubles. From demons

Verse 20

Like a dream from the morning. Like a dream that has no end, that is, a worldly dream, so it was for them: "And the angel of the Lord went out: and he stood in the camp of Assyria" (Isaiah 37:10; 2 Kings 19:30) :The Lord in the city of their image
shall be desolate. In Jerusalem, which the wicked have done unto her, where their image was desolate, their blood was desolate, and they were all burned.

Verse 21

M How my heart is sour! Before I saw this fall in the Holy Spirit, my heart was sour on the evil way.
Shelcha (Jeremiah 12:1), and in my wisdom I was like a thornbush, with a tongue like a thornbush (Proverbs 25:18), and when he is active in the grove, the root of the vine is given in the middle, like all the vines whose foundation is in the beginning.

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Verse 22

: And I. I was a man and I did not know what the measure was, and like a beast I was with you.

Verse 23

:And I. Even though I had seen all this, I was always with you. And I did not move from your fear.
You have held me by my right hand. To uphold me in your fear, when my feet have almost slipped from your paths; as he said to me:
How little my feet have slipped!

Verse 24

:You have given me rest.
You have brought me down, and later glory has taken me. If there was a taste for glory, it would be its solution: After you have paid Sennacherib
all the glory that you have taken away, you have taken it to yourself. You have made your sacrifices to Israel and you have destroyed
Sennacherib. Now you are drawing me to you for glory – which is the taste of the past, and later, this is its solution: and later, for glory,
take me: and to be adorned

Verse 25

Who is there in heaven for me? Who is your angel that I have chosen for myself as my God? I have chosen none but you.

Verse 26

My soul longs for you. My flesh and my heart yearn for you.
My soul is consumed. To desire, as it is said, "My soul is consumed for your salvation" (Psalm 115:1).

Verse 27

:A prostitute from you. Separated from you.

Verse 28

Your angels. Your messengers, the Holy Spirit put it into my heart to say:

Chapter 74

Verse 1

:Your nostrils will smoke. Every one who is angry, his nostrils will be like smoke.

Verse 2

You were purchased beforehand. Before the creation of the world, as it is said, "You were our refuge, before the mountains were
brought forth" (Psalm 50:1).
This is what you have dwelt in. It is a correction of the tongue, as it is said, "This is his sin" (Isaiah 44:24), and it is as it is said: You have
dwelt in him.

Verse 3

Lift up your wings for a victorious victory. Lift up your wings and your wings, which will be for your enemies for a victorious victory,
over all that the evil enemy has done in the house of the sanctuary. So his friend comforts him with "and his spirit shall be glad"
(Genesis
3:8) for a burden. For a wretched tongue, as is "shaiah" (Isaiah 24:12), "desolation shall be laid waste" (Isaiah 6:11) (61:1)

Verse 4

Machine Translated by Google

:Moadek. It is the holy house, of which it was said, "And I will make a covenant with you" (Exodus 25:22). They named their signs. When their hand was strong to destroy it, then they named them the signs of their sorcerers, which are signs of truth. :And what are the sorcerers? "A corruption in the halves, a question in the teraphim" (Ezekiel 21:22)

Verse 5

The enemy will know, when there is a blow at the gates of the sanctuary. It is known to bring happiness to a person in a grove of cardamom trees. Who is it that brings his blows to the height of the sky? And how did he know? The mountain saw that the tree was entangled and held the spear and the spear, as his rabbis had said (Sanhedrin decreed:): All of him: In his wrath, Jerusalem will be destroyed.

In your entanglement is a cardamom tree. To say, "We will take hold of your entanglement" (Genesis 22:13), the tree entangled them and they were entangled: in

Verse 6

And she said. Even though she was a seer who, before the Holy One, blessed be He, was hard, she was not prevented from breaking all her doors and all her gates
together with a curse and a curse. They are the tools of the carpenters, "And with the scythes they came" (Jeremiah 32:22) Targum Jonathan translates "into the scythe." The Arabic word for "scythe" is, as the word "scythe" means, and it is one of the tools of the carpenters.
:Yahlomon. The enemies

Verse 7

Verse 8

They said in their hearts, "We are one." They are their descendants, and it is written (Psalms 17:17) "His name is Janon", (Proverbs 29:21) "And his last shall be Manon". All their descendants are counted as one, the first as the last, to be joined to the inheritance of Israel, beginning with the beginning, and then they shall be joined to them. And you shall know that the mountains of Sharpeh have burned up all the covenant of God that were in the land, All the houses of Vaad were destroyed: the Philistines destroyed Shiloh, Nebuchadnezzar destroyed the first house, and others destroyed the second house.

Verse 9

Our signs. We have been assured by your prophets, but we have not seen them for many days, since we have been in exile. Asaph prophesied about the days of exile? How
long? How long will this trouble last?

Verse 10

Verse 11

From near your bosom it is devoured. Throw it away and it will come out from within your bosom and fight against your enemies, it is devoured by the tongue of the expelling: as in "He who expels will expel everything" (Exodus 11:1)

Verse 12

And God is my king from of old. And you are our salvation from of old.

Verse 13

Heads of crocodiles. They are Egyptians who were called crocodiles, of whom it was said: "The great crocodile and its body" (Ezekiel 29:3)

Verse 14

Machine Translated by Google

The heads of Leviathan. Pharaoh was called that, as it is said: "The Lord will command his fierce anger against Leviathan and Gog" (Isaiah 27:1).
You gave him food for the people to eat. You gave his provisions to the people of Israel to eat, for the flocks and the armies that you
went out to. Help, as it is (in Numbers 24:24) "and the flocks from the hand of the flocks" as it is translated "and helper"

Verse 15

:You have broken through. To Israel from the rock springs (Exodus 17:6) :You have been dried up. Jordan, which is a mighty river (Joshua 3:15)

Verse 16

:To thee is the day. The redemption of
Israel :Even to thee is the night. And thy people were in the tribulations
of the night: Thou hast prepared for them a light and a sun. Thou hast prepared for them the light of the Torah

Verse 17

You have established for them all the boundaries of their land, in all their goodness, summer and winter. Therefore, as the saying goes, "Sabbaths and laws of harvest shall be kept for us" (Jeremiah 5:24), you have not changed the order of the years for us.

Verse 18

Remember this, O enemy and foe. And after all your salvation, remember this, that the enemy has reproached you: when he destroyed them.

Verse 19

:Do not give life. To the bands of the dead, as "And the Philistines gathered themselves together to life" (2 Samuel 23:11) Your soul is your Torah. Your Torah is yours. And Jonah translated them into the language of "Torahs" and "sons of Jonah" (Leviticus 1:14). This Torah, the male offspring, the son of a couple, is not to be married to another. Even Israel has not exchanged you for another, even though you have gone far from them and become like a widow (Song of Songs Rabbah 1:33): The life of your poor. The soul of your poor

Verse 20

:Look at the covenant. Which you made with our ancestors.
:Naut Hamas. Nave Hamas, to speak in a different language

Verse 21

:May he not turn away from you, may

Verse 22

: Your shame. Your blasphemies, as this is a bitter enemy.

Chapter 75

Verse 1

:Do not destroy Israel (Rev. 5:1)

Verse 2

Machine Translated by Google

We give thanks to You, O God. We give thanks for the good, even for the evil, and Your name is near in our hearts forever (Blessings: 45).

:Tell us. Generations will always marvel at your wonders.

Verse 3

:When I take an appointment. When it is a good day for us, we are not busy with mouthing and head-scratching: I am righteous in judgment. We leave it to our children to walk and to praise you in view of the day's event.

Verse 4

The earth and all its inhabitants and the whole world will be destroyed. On the day of the giving of the Torah, when the earth and all its inhabitants were destroyed: according to the covenant that you made with them at the beginning (Shabbat Fah): If they do not accept and obey, they will return to their former state and their former state. I have prepared its pillars. When I said, "Let it be done, and it shall be heard" (Exodus 24:7)

Verse 5

:To the wicked. To the wicked who trouble Israel.

Verse 6

Verse 7

Because it is not found. The sun and its west, and not from the deserts that you interpret in fear of accumulating wealth :Can't reach these mountains with a horn

Verse 8

For God is the judge. For all the evil that you have done: This one will be humbled and that one will be exalted. The high ones will be humbled and the lowly ones will be exalted (Tanhuma, Matot 9)

Verse 9

:What a cup. The poison was in his hand: and the wine was bitter. He was strong, and he was drunk with wine.
:Full of wine. The cup is full of wine, to pour out and to make all the nations drink: and he shall drink of it. From it the cup shall break and take away their drink, to speak "as with the waters of the thirsty" (Micah 1:4)

Verse 10

And I will declare forever. From now on, his vengeance and his might.

Verse 11

:And all the horns of wicked men. Of Amalek
I will tell you. As it is said (Ezekiel 25:14), "And I will lay my vengeance on Edom by the hand of my people Israel, the horn of Amalek and Gog," and then the horns of the righteous of the world of Israel will be exalted, in whom Israel will be glorified: the glory of the Holy One, blessed be He.

Chapter 76

Verse 1

Verse 2

Machine Translated by Google

Verse 3

Verse 4

:Shma broke the bowstrings. Of Sennacherib and his men (2 Kings 19:33) bowstrings. There are no
bowstrings to speak of "arrows of fire" (Song of Songs 8:6) that there are no arrows of fire that fall with a bowstring, and these are arrows and arrows of thick fire. And bowstrings to speak of "and the fire of the bow" (Deuteronomy 23:24) Dimtargminan translates "fly", "and the builders of the bowstring shall raise it up with a fly" (Job 5:7). And since “their dwellings are like the sons of a fowl, they are like birds that he lifts up to fly. Where” (Psalms 3:5), this also applies to the language of "To the birds, and to the birds of the air" (Psalms 88:11) the winged creatures, as it is said, “And the oppressor flies away.”
No The bowstrings of a bow are broken in half, and the bow is bent. And this entire psalm speaks of the unfathomable destruction of Sennacherib. The enemy has fallen to Jerusalem, but he

Verse 5

You are a great light. To speak of "a lamp from your sanctuary" (Lamentations 2:7), "You have made the covenant of your servant" (Psalms 50:5) shine forth from the world. A light is called by the name of his works, as he is - a lamp to your enemies and your enemies.
On the name – “Hanon” (Exodus 22:22), and “Rahum” (Psalm 111:4), and “Kanoa” (Joshua 24:19): He is gracious, He is merciful, He is jealous

:Mightier than the mountains of prey. Stronger than giants of prey that are as high as the mountains, and in comparison with you their prowess is unknown.

Verse 6

Ishtollu. As he was Ishtollu; as he was “And after that I will join Ahaziah and Gog” (2 Chronicles 22:33) See Ishtollu from the verse “Your leaders will be like counselors” (Job 12:17), and he is – as he was joined. And he was taken away
To the tongue of error and "peace" (Daniel 3:29), as fools and deceivers; and the LORD will be destroyed by the tongue of the active: in the midst of the harvest, in all the harvest that the LORD has begun
:They slept their sleep. They fell asleep in sleep, to speak of "sleep" (Psalms 112:4) :And their
hands did not find it. And their strength, when you returned to punish them

Verse 7

They fell asleep and rode a horse. And the twenty-sixth of them was a chariot of fire, as it is written, "These are the sons of Zibeon, and Aiah, and Anah." And the twenty-sixth of them was a chariot of fire: – (Genesis 30:24)

Verse 8

:Moz off. An hour that you are angry

Verse 9

From heaven you heard judgment. When Isaiah prophesied about the calamity of Sennacherib, and it was fulfilled in him: The land of Israel, which feared his name and his people, was silent.

Verse 10

:Arise for the judgment of God. To execute judgment on his enemies, to save Hezekiah, his strength and his help.

Verse 11

How can a man's anger be justified? Like the anger of the wicked, they cause the creatures to be ungrateful to the Holy One, blessed be He. When they reflect like their anger, and the Lord turns away from them, all things are made to melt before Him, and they themselves are made to melt before Him.
the As it is seen that there is no such thing as a dream, as they were tormented by Nebuchadnezzar when he threw Hananiah, Mishael, and Azariah into the furnace of fire, why is it said there, "Blessed and exalted be the name of her God" (Daniel 3:28). And because of the hands of such ones, from the sight of their pride, the remnant of the fire will be girded, will be restrained, and will be destroyed, The evil spirits are delayed and prevented.

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And their anger. The tongue of Achaba was girded with the tongue of a year (Bekurot 37:): The defect of the instrument is such that it is girded with the name of Rabbi Eleazar. The great Rabbi Yitzhak laughed that this was the source of the bird's testimony. And I heard it for a year. And the tongue of Od, to untie a belt, is like a belt of iron, and it is spread out to you, like a belt of anger, and the sting of envy, which is your strength and your power, and the rest of this is from later, that the anger of man is not: as if all the belts of anger were left to you.

Verse 12

:They vowed and paid. We vowed.
All around him. Those who hear this salvation will do it, as it is written (Isaiah 19:18): "There will be five cities in the land of Egypt, speaking the language of Canaan and swearing to the Lord of hosts."
:They led him to the temple. Why? According to the seven times he desired.

Verse 13

He will gather a spirit. The generosity of the generous, diminishes their pride. He will gather a little, as it is (Genesis 11:6) "He will not gather from them."

Chapter 77

Verse 1

:On Judaism. On religions and on the laws that apply to Israel.

Verse 2

Verse 3

:My hand. My
blow: Night is a fire. In the exile of this night, it is a fire that burns and burns: and it will not cease. And its fire will not be quenched.

Verse 4

:Remember God. The mercy that He was wont to show me in the days of my affliction.
:Ashiha. In their mercy and goodness
:And my spirit will be wrapped. Pashmir Balaaz

Verse 5

And his knowledge is established, and his heart returns to him. But I am not as in this night of exile: my eyes are continually closed, like a man who sleeps from a broken heart. At the afflictions that I see, my spirit is troubled, and there is no speech in me. You have kept the watch of my eyes. Watch for the tongue, the watch of the night, when a man is refreshed from his sleep.

Verse 6

:I have considered the days of old. To remember the mercies that you have shown to our ancestors.

Verse 7

I remember my music at night. In these days of exile, which are like night, I remember my music that I used to play: a musician in the days of old in the sanctuary with my heart
filled with joy. I ponder and my spirit searches (Pesikta Rabbeinu 17), what is the measure of the Holy One? Blessed is He, and I am full: He will be forsaken for ever and ever.

Verse 8

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Verse 9

?Hope. May all his mercy be upon him.
?He said, "The end of a world that will never return from its wrath."

Verse 10

Forget about the shops. To be a gift, the shops are like "doing" (Genesis 2:4) "seeing" (Exodus 10:28), in other words: the shops of grace
If he leaps in the midst of his mercies, he will be left alone. To say, "Your hand shall not leap" (Deuteronomy 15:7), as if to say, "If he closes the mercies forever in the path of wrath."

Verse 11

And he said, "It is my pleasure." I thought to myself, "This is nothing but my pleasure and to teach me to return to it."
:My sickness. As for my sickness, my tongue is sick and my
right hand is sick for years. The one who was sick on the right hand, who was my lord in the power of the enemy, he made him tremble (Exodus 15:6), and his enemies he put behind his right hand (Lamentations 2:3)

Verse 12

Verse 13

:And I will meditate on all your works. That you have made a grave for us.

Verse 14

:In the sanctuary are your ways. Your way is from your law to sanctify your name forever, to execute judgment on the wicked.

Verse 15

Verse 16

Verse 17

:You are like water. Many when you appeared on the sea (Exodus 14:21)

Verse 18

:Thick waters flowed. Drops dripped from a stream of thick waters:
Your halves. As your halves

Verse 19

:At Gilgal. As it is like Gilgal, the sound of your thunder is like Gilgal on the sea, so that the camp of Egypt will be destroyed (Exodus 14:24)

Verse 20

:And your paths are not known. There are no paths known on the waters. And your paths are like the waters of Balaam.

Chapter 78

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Verse 1

Verse 2

In the parable of the sower: These are the words of the Torah (Sabbath arose).

Verse 3

Verse 4

:We are not one of their sons. And also we are not one of their sons, of our fathers, from knowing what they told us.

Verse 5

Verse 6

Verse 7

: Peace. You will be saved, and "If I had called gold my cup" (Job 3:24)

Verse 8

:Like their fathers. Who were in Egypt and in the wilderness

Verse 9

The children of Ephraim. That they should come out of Egypt in fear before the end, and trust in their might and their means, and their end shall be to flee in the day of battle, as is explained in the proverbs of the days: "And he shall slay the men of Gath, the firstborn in the land"

(1 Chronicles 7:21) Romans. Throwing and casting, as in "Ramah in the sea" (Exodus 15:1)

Verse 10

Verse 11

Verse 12

Against their fathers did Peleg. After that, when the end came, they were angry and continued to sin, as they had done: and they walked

contrary to their fathers. Abraham, and Jacob laughed, and he came upon the sea, and the Holy One exalted them, blessed be he, the LORD, the Redeemer of their children (Genesis 22:2)

Verse 13

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As a mountain. A high hill, as translated "they stood as a mountain" (Exodus 15:8): "they stood as a mountain" (translation: onkelos)

Verse 14

Verse 15

:He will break forth into snares. "And you will strike the snares with both body and soul" (Exodus 17:6) and he will cause many to drink. Even when the snares were in the midst of the sea, whose waters were salt, he made them sweet: springs in the midst of the deep

Verse 16

And it came down like rivers of water. They were flowing from the well, and the ants were like a stream flowing in their flocks, and the waters were drawn behind them for each tribe's camp, as it is said, "in their flocks" (Numbers 21:18); as it is interpreted in fours and nines of days (Tanhum, Hachak 21).

Verse 17

: To beget. To beget, as in "the sons of the fatherless" (Deuteronomy 9:7)

Verse 18

Verse 19

Verse 20

:kin

Verse 21

And fire was poured out on Jacob. As it is written, "And it burned and made him drink" (Ezekiel 33:9), which is to say, "He drew and burned." As it is written, "And the fire of the Lord burned among them" (Numbers 11:1)

Verse 22

Verse 23

Verse 24

Verse 25

Bread of knights. Bread of angels, another matter: Knights of the Hebrews, which was swallowed by all the Hebrews: and they were not slain by their wives (Yoma Aa:)

Verse 26

:He drove the camels. "And a spirit went forth from the Lord, and drove the camels" (Numbers 11:30)

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Verse 27

:kin

Verse 28

Verse 29

Verse 30

:They did not sow from their own desires. They did not become strangers from their own desires, for all their desires they had obtained, even their food in their mouths. And the Lord was angry with the people (Numbers 11:33). Another thing: They did not sow from their own desires: They did not turn away from their own desires until the calamities returned to them.

Verse 31

And the chosen ones of Israel. The chosen ones among them, "And they gathered" (Numbers 11:4) are the elders, of whom it is said: "Gathered to me" (Numbers 11:16)

Verse 32

Verse 33

Verse 34

"If they kill him and demand him and his body, he will not be truthful, but will deceive me with his mouth, and they will lie with their tongues."

Verse 35

Verse 36

Verse 37

And their heart is not. Their hands are pure, and their mouth is pure. And he is merciful to them, and forgives their iniquity, and does not destroy them.

Verse 38

:And he multiplied. Sometimes many times he turned his nose up at them, and even if he was distracted from them, he did not arouse all his anger against them, but only a little. When they die, and not by me, who remembers that they are flesh, and the evil spirit dwells in their hearts, and the spirit that goes forth will return to them in the world to come: when they live, no evil spirit will rule over them. And they will not be prepared to be separated from the spirit that place of rest in the resurrection of the A spirit of life in them, if you say so, goes forth and will not return to the dead. And so: explained in the Agadet Tehilim

Verse 39

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Verse 40

: How much. Sometimes they will say it immediately in the desert

Verse 41

Give it. To the tongue of Simon, as it is said, "And you shall give it" (Ezekiel 9:4). And Simon is to the tongue of Mophet: and to test. They asked of him a sign and a token: "Is it the Lord that we bring him near, or not?" (Exodus 17:7)

Verse 42

Verse 43

Verse 44

Verse 45

And you shall be destroyed. You shall be destroyed in their eggs (Exodus 10:4)

Verse 46

Verse 47

: When Han and Mal came, they were pleased with the green of the tree and the grass, and they ate it. :Bachnamel. Arba's name, and his midrash

Verse 48

And the hail fell upon the city. When the hail began to fall, the Egyptian drove his flock home, and the hail became like a wall against them, and the Egyptian slaughtered it and laid it on his shoulders to bring it home and eat it, and the birds came and carried it off. And this and their places for the birds to nest in, as "the birds of the air will gather them up" (Job 5:7). This is from his teaching. And his lips were clear: for the nests were nests of fire, as it is written "and a fire will take hold of you: the hail" (Exodus 9:24)

Verse 49

Verse 50

ٴٴٴٴ If a man falls, he will be punished. Even though the blows were inflicted on him, they did not touch him except his messenger, what was revealed? He killed him, but not all of them, in their own ways they went. In other Pharisees I found this: Jephthah struck down all the firstborn in Egypt (Exodus 12:29), teaching the way to destroy the house of the Egyptians, but not the house of the children of Israel (Exodus 12:23)

:And their lives. Their bodies

Verse 51

Verse 52

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Verse 53

Verse 54

Verse 55

:And he shall drive them out from before them.
Seven nations: in their tents. Of the nations

Verse 56

:And they fled and rebelled. In the days of the judges

Verse 57

:A deceitful bow. That does not shoot an arrow where the teacher desires.

Verse 58

Verse 59

Verse 60

Verse 61

:And he gave strength to the captives. The Ark and the tablets were delivered into the hands of the Philistines (1 Samuel 4:11)

Verse 62

Verse 63

: His men eat fire. because of it
:They did not praise. They did not praise the Apherion and the Chupha, whose name was chosen in
battle, praise. The language of the Lullaby is Aramaic (Blessings No.), and its multitudes preached it on Nadab and Abihu, :And my heart does not sit down to interpret it, that the mountains of Kebar began in the tabernacle of Shiloh

Verse 64

:His priests fell in the fire. Hephni and Phinehas (1 Samuel 4:11) and his
widows did not weep. Even his widow was not allowed to weep for him, for he died on the day of his death, :as it is said:
"And she shall conceive and bear children, while they shall weep over her" (1 Samuel 4:19)

Verse 65

: He who is aroused and strengthened in speech, to awaken the spirit, he who is aroused

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Verse 66

And his enemies pursued him. They struck him with arrows and spears (1 Samuel 5:6), and he was a disgrace to them: a worldly disgrace.

Verse 67

:And he shall dwell in the tent of Joseph. He is a shew that is in the portion of Joseph (Zebachim Kiyh.)

Verse 68

Verse 69

And he built like him high places above his sanctuary and his body. Just as the heavens and the earth were made by two hands, as it is said, "My own hand laid the foundation of the earth, and my right hand spread out the heavens" (Isaiah 80:13), so is the sanctuary made by two hands, as it is said, "Your hands have established it" (Exodus 15:17). Another thing: Just as the high places of the sanctuary are made by two hands, so is the earth its foundation. What is heaven and earth? Substitute, even from the Holy One, there is no substitute for serving the name of the Shekinah.

Verse 70

:From sheep pens. Sheep pens, as in "He cut off a sheep from a sheep pen" (Habakkuk 3:17)

Verse 71

Later, he brought the lambs. She was a shepherd for his father, a compassionate shepherd who brought forth the young ones first and ate the tender tops of the grass, and the young ones came out after them and ate the middle of the grass, and then the old ones came out and ate the roots. The Holy One, blessed be He, said: "Behold, this is what it means to be a shepherd of My people."

Chapter 79

Verse 1

For the nations. For the exiles. And what is a psalm, and is it not a lamentation?! Is it not by my mouth that it is said, “The Lord has consumed his wrath”? A psalm and a song, which he has poured out – (Lamentations 4:11), and on what platform has it all been consumed? “And a fire was kindled in Zion” (Lamentations 4:11): His wrath was on the trees and on the stones, and it did not consume its inhabitants.

Verse 2

The flesh of your disciples. And were they not wicked? But since they received their reward, they were disciples. And so it is. Thus it is explained in the Haggadah, as the direction of the Sheleka, my brother.Omer says, “And your brother was taken away” (Deuteronomy 25:3)

Verse 3

Verse 4

: And slander. To speak slanderously, to speak against them, as in "to set a precedent" (Deuteronomy 28:37)

Verse 5

?Until what. Until when?: You will

be angry. You will be angry.

:Your jealousy. Your anger that is jealous to avenge them, to say "God is jealous" (Exodus 20:5). Inferior to Balaam

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Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Let. He opens prisoners from their prison, as He "releases the bound" (Psalms 10:7), "The king sends, and he releases" (Psalms 110:20)
Sons of death. The children of the slain, the death of the uncircumcised, is in the mouth of the wise: It is better that Israel should eat the flesh of the dead, than that they should eat the flesh of the dead, and it is interpreted as follows: (-The flesh of the sacrificed animal in the tabernacle of holiness) (Kedushin 21:

Chapter 80

Verse 1

:A rose. Israel (Song of Songs 2:2) A testimony to Asaph, a psalm.
A psalm of testimony, which hints at three calamities and a rebuke against them, which is a mountain and hints at three calamities. It is said in this psalm, "Three times we have turned back the light of your face and saved it; the things that are coming to them in the days of the house of the LORD from the kings of Aram, As it is said (2 Kings 13:7) in the days of Jehovah: "How the king of Aram destroyed them and made them like dust for the threshing floor."

Verse 2

:Shepherd of Israel. Menahem and Phares, whose
name is Joseph. And all Israel are called by the name of Joseph, because it was he who led them and supplied them in the days of famine :)Genesis 34:12(
:The cherubim sit. As it is said, "And I have appointed for you a name and a body" (Exodus 25:22) :The fear.
The sight of your might

Verse 3

Before Ephraim, Benjamin, and Manasseh. When they shall be called to thy salvation, though they be wicked, and not according to mine heart, thy strength shall be unto them. And why? For it is a sign unto us, that thou shouldest be called to salvation, and thy name to be called to salvation, between the wicked and the righteous. As it was said to Moses in Egypt: (Exodus 3:7) "I have surely seen the affliction of my people." What are these visions for? I see that they are about to afflict me, and yet I will comfort them, Exodus 3:7 (I have surely seen their affliction, because of the oath which I swore to Abraham)
Ephraim. In the reign of Aram, when he was in power over Samaria (1 Kings 20:1) and sent messengers to Ahab: "Your silver and your gold are mine, and your wives and your children are the best of them" (1 Kings 20:3)
Manasseh. In the days of Jehoash son of Jehoahaz, who said: "Because the Lord has seen the affliction of Israel" (2 Kings 13:22), "because the king of Aram has destroyed them and made them like dust for the threshing floor" (2 Kings 13:7), and he struck them three times

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In war, it is said there: "Three times did Joash strike and destroy the cities of Israel" (2 Kings 13:25). In other Pharisees I found that it was said: "Three times did he strike Aram" and that he destroyed the cities of Israel and hid them in danger, and the whole generation followed
them (Rev. 12:12). Benjamin. In the days of Ahasuerus, who was Mordecai

"Walchah is a sign for us." There is no such thing as "going," but rather "going," and that is why it is in the tradition of Jacob, "Walchah is where" (Genesis 27:37), "Walchah is not a sound that is heard" (2 Samuel 18:22), "Shimla is a sign for us, and it will be for us and for the body" (Isaiah 3:6).

Verse 4

:Returned. In the Babylonian exile that was Mordecai (Esther 2:5)

Verse 5

:How long have you been smoking? In the tribulations of the kings of Greece, who were very hostile to Israel.

Verse 6

:You have eaten the bread of tears. In Egypt.
And they will be restored in the image of a third. In Babylon, which was seventy years, which is a third of the Jews and a tenth of the Egyptians. This is according to my measure from the foundation of Rabbi Moses the preacher. And he will answer: On the name of the kingdoms of Greece was the third plague. And if you say: It is a quarter, which is the mountains of Persia and how far did it go? Every seventy years of Babylon is not but one exile. And Menachem Paresh: A third of the name of all the vessels of the sabbaths, and Kenan Paresh "And he shall eat of the third of the images which Esau brought down, with a third of the dust of the earth" (Isaiah 64:12). And many of his paresh The mountains of Shetham, "and Mara" Hat, "greatness" – of which it is said, "And he cried out with a loud voice" (Genesis 27:33) – the mountains of A, to live on his sword: "And it was as if he had gone down and gone" (Genesis 27:50) Three mountains, and above them is victory.

Verse 7

"You shall call it Madon. This is the name of the city that they called Madon to all its neighbors, who were jealous of its people,

Verse 8

:We will return and be saved. From the sons of Greece

Verse 9

out "The vine of Egypt has gone forth and is gone." He returned and alluded to the exiles of the Arameans: "The vine of Israel, which you have brought forth of Egypt, you have uprooted from its place" (Cholin Tseb.), as "and it has gone forth like a tree of my hope" (Job 19:10), and later you drove out seven nations and planted them in their own land.

Verse 10

:You turned to face her. The people sitting there
:And it took root. It took root.

Verse 11

:And its branches. Like the cedars of God, strong cedars. As the saying goes: Mighty kings

Verse 12

She sent forth her harvest. She sent forth her branches, as it were, "and she did harvest" (Job 14:9).
:Unto the sea. Even unto the great sea was the border (Numbers 34:6)
And the river Jonakothiah. The breadth of the land of Israel from the wilderness to the river Euphrates (Joshua 1:4)

Verse 13

:Lama. Time.

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:You have broken through its walls. The vineyard
is a sign, and all who pass by it will see it. All who come will gather it, as it is written, "I have shown my teachers with my name" (Song of Songs:5:1), and therefore in the language of the Mishnah: full of light and full of glory (Seventh 1:2)

Verse 14

A wild boar will eat it. Like a field that is gnawed by ants (Pah 2:7) in the language of the Mishnah, and it is like a forest cut off. The eye is full (and thus
it is written in the Alah). Remember Israel, the mountains of Esau, their enemy, are like the life of the light that they have no strength to go up on A dry land, and at the time when the plague is cut off from them, like the life of the forest that is
You destroy and kill. And the wild boar is Amalek, as it is written (Daniel 7:7) "It ate and chewed and saw in its hoofs a scaly wound," and his (the wild boar) was a sign of purity. Even Amalek was a scoundrel: the fathers

7 From his place and he goes Is this? my breasts move. All the grass of the field, and the tongue moves: it is
grazed. It is grazed on it and its branches and is eaten.

Verse 15

Verse 16

And you shall sit on the tongue, "And I will set you on your right hand" (Genesis 33:13): And the tree that was planted on your right hand. The foundation was laid, and Esau the son of Amasa was yours. And Esau the son of Habib, who was beloved by his father, who was called his son (Genesis 27:5), was the vine of Jacob to you, as it was said: "And your brother shall serve you" (Genesis 27:5). Now :27:1), I have exhausted myself.

Verse 17

:Burned in fire. As a scythe, to the tongue "you shall not mow" (Leviticus 25:4), translated by onkelos "you shall not mow": they will be lost. They will always be destroyed and lost because of the disgrace of your face and your wrath

Verse 18

Your hand is on the man at your right. You will sit on his shoulder, for he is the man who stands to be disturbed at your right: ÿÿÿÿÿÿÿ
from his side
Go and be a resident of "the fattest of the earth" (Genesis 27:33) :And upon the Son of Man. Which thou hast adopted

Verse 19

And let us not turn away from you: and we will not turn away from you. We are called
by your name: our life. From exile and we will remember your goodness and your might, and then

Verse 20

The Lord God of hosts. Here we have said three reminders (of the Names), and in the middle two reminders (Psalms 5:8), and in the beginning one reminder (Psalms 5:4). All according to the strength of the exiles and the tribulation and the redemption.

Chapter 81

Verse 1

:On the altar. My song is coming soon.

Verse 2

:Hello. At the beginning of the year (Rosh Hashana 1:)

Verse 3

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A lute is a lute with a lute. Rabbi Hayya bar Abba Omer says: It is a lute, and Rabbi Shimon Omer says: It is a lute that is a lute, and Rabbi Shimon Omer says: It is a lute that is a lute. Why is it called a lute? It is a lute of all kinds: from a lute to a lute.

Verse 4

:On the new moon. On the new moon,
on the appointed day – on the throne. A day of appointed time for you, and therefore “on the day of the throne he will come to his house” (Proverbs 7:20) :The appointed time (Egg 16.)

Verse 5

As the law says. It is for Israel from the Holy One, blessed be He, to enter into His presence this day, and this is the day of judgment: To the Holy One, blessed be He.

Verse 6

:A testimony of Joseph, his name. At the beginning of the year Joseph came out of the house of the Assyrians (Rosh Hashana 10:):
A tongue I have not known to hear. Interpreted in the mask of a perverse tongue (perverse to him:), which Gabriel taught him seventy times to speak

Verse 7

:Medud. Work, work, to boil pots, according to the custom of the rest of the workers :Medud. A pot, as in "and to beat it in a caldron or in a kettle" (1 Samuel 2:14)

Verse 8

You have called me out of the tribulation, the labor, the suffering, of Egypt, and I will deliver you.
I will answer you secretly with a thunder. You called to me secretly, between you and me, and I rebuked you with a voice of thunder; I declared: mighty and terrible in public I
tested you by the waters of Meribah and Sella. And even though I am a stranger and a test before Me, that you will be ready for My commandments: at the waters of Meribah (in the wilderness), so was it with Mechilah (in the wilderness of Jethro in the first month)

Verse 9

:Listen to me. After all this I have done to you, you should have listened to me.

Verse 10

Verse 11

:Open your mouth wide. Ask of Me all the desire of your heart, and I will fulfill it. Whatever you ask, I will fulfill.

Verse 12

Verse 13

:In the flesh of their heart. In the sight of their heart, as it is "for the sake of my enemies" (Psalm 5:9)

Verse 14

:If only my people would listen to me. Even if they were willing to return to me and listen to me

Verse 15

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I will subdue their enemies in a moment. I will turn my hand against them. I will strike them with my sword to put a sign on them, and then

Verse 16

: Those who hate the Lord will be destroyed, and it will be with them. Their calamity will be forever.

Verse 17

:And he shall eat it. For Israel and for the people. The glory of the Lord was in his ways, as it is said: "And he shall be cleansed of the Lord from the rock" (Deuteronomy 33:13).

Chapter 82

Verse 1

!?God stood in the council of God. To see if they would judge truly. And you, the judges, how long will you judge unjustly?

Verse 2

Verse 3

:Justify him. If Zacchaeus is righteous in his judgment, do not pervert his judgment for good in order to bear the face of the wicked.

Verse 4

Verse 5

:They will not know. The judges who pervert justice will not understand. Those who follow the path of this sin will walk in darkness (on the path "For a bribe blinds and makes lame": (Exodus 23:8), and the founders of the earth will fall because of it.

Verse 6

You are gods. Angels; when I gave you the law, I gave it to you on the condition that the angel of death no longer has dominion over you.

Verse 7

As a man you shall die. As a man you shall die, after you have been corrupted by your deeds, as it is (Deuteronomy 5:1; The Gathering of Yitro in the 9th month) and as one of the singers. The first ones are called, so you shall be healed. And the Midrash Haggadah teaches: As one of the singers of Ma'ala, as it is said (Isaiah 24:21): "The Lord will command the host of the highest on high."

Verse 8

:Arise, O God. Asaph began to pray that he would arise and destroy those corrupt judges of Israel: For you are the one who rules over the nations, and all are in your hand to judge.

Chapter 83

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Verse 1

Verse 2

:Don't be like me. Don't give silence to his enemies, for his enemies are evil to him.

Verse 3

Verse 4

Verse 5

Verse 6

Upon you is a covenant of service. This covenant is not upon you, to forget your name, for there is no God called by you except the God of Israel, and later that the name of Israel will not be remembered, even the name of the great one is not remembered. Thus I found

Verse 7

Verse 8

Verse 9

Assyrian too. Even Asshur, who has been vigilant to this day from the counsel of wise counsel and will not associate with evildoers, as it is written (Genesis 10:11), "Ashur came out of that land," who came out from the counsel of the generation of Peleg, so he accompanied them and helped them to evil (I found this in other Pharisees). Asshur also accompanied them and helped them. Also, he was fond of evil deeds from the beginning. Good is the one who interprets the counsel of Nimrod, who said, "Out of this land shall come forth a multitude" (Genesis 3:4). "Yes, but he has returned to being wicked. Therefore I will share in destroying your house." (Genesis 3:4) And help for Moab and Ammon, his neighbors, will come against him. :He was a seed. All these were given power.

Verse 10

: -Do unto them as Midian. By the hands of Gideon (Judges 7:8)
:As Sisera. By the hands of Barak (Judges 4:9)

Verse 11

They were destroyed at En Dor. I do not know which of the battles was at En Dor, Gideon's (Judges 7:1) or Barak's (Judges 5:19) : it was a dominion. "Scattered
dung", Jonathan translated

Verse 12

Verse 13

Machine Translated by Google

Which they said: These are the nations, the Amorites, the Edomites, and the Ishmaelites, and all their brethren.
:We have inherited the treasures of God. The treasures of God's house

Verse 14

And as the stubble that is driven away by the wind, and what is a thorn? Is it the heads of the thorns of the field, They will make it like
which in the days of winter are cut off and are destroyed from them, and they sprout Gilgal. The thornbush of Balaam, and like a thornbush.
little by little: and it is like him who is cut off from them, as the wheels of a cart, and the wind drives them.

Verse 15

Verse 16

:And in your storm. Tourbillon Balazs

Chapter 84

Verse 1

Verse 2

: How friendly are your neighbors. How beloved and beloved are your neighbors.

Verse 3

:Caught. Coveted
:Killed. It was desired, as it is said, "And David the king was determined to go out to Absalom" (2 Samuel 13:33). :To seek the
Lord. For they were afraid, and because of the captivity of the saying,
they will be afraid of this: My heart and my flesh will be afraid.

Verse 4

Even a bird finds a house. In its hollow the birds nest in it. And the Midrash Haggadah teaches: In its hollow it speaks, and the bird: It is the assembly of Israel.
:That drank. She drank.

Verse 5

:Blessed. Who will ever come to dwell in your house, and ever will praise you within it?

Verse 6

:He is strong in you. He who trusts in you is strong in his
confidence: He plans his ways in his heart. He thinks in his heart the plans of his ways to make his path straight.

Verse 7

:Those who pass through the depths of weeping. Those who pass through your religion, and they are in the depths of hell, weeping and wailing.
:From a spring they sat down. With tears in their eyes
And blessings shall be upon a teacher. They shall bless and exalt his name, and say: Let our judge be fair, and his judgments true: and
blessings shall be upon him that teacheth us, that we may walk in the good way, and yet we hearken not unto him.

Verse 8

Machine Translated by Google

:(They will go from army to army. Those who are remembered for their deeds will dwell in your house, whose hearts are filled with compassion.
From army to army. From the house of the midrash to the house of the synagogue, and their army shall fear and their warriors shall be at the holy place, blessed
is He: in Zion.

Verse 9

:Hear my prayer. Build your house.

Verse 10

:He protects us. He is the holy house that protects us: And he
looked upon the face of (David) his anointed. And he was strengthened by his mercy and by his care that he took and touched his building.

Verse 11

:How good a day is. One day in your midst and tomorrow you will die, than to live a thousand years in another place: In my labor the flock
is gathered. On the threshold and on the threshold of the moving ones to be diligent:
From generation to generation in the tents of the wicked. From generation to generation in the tents of Esau the wicked to cling to them

Verse 12

:Because the sun is a shield. The sun can break through the clouds, and the Midrash of the Temple can break through the walls.

Chapter 85

Verse 1

Verse 2

You have desired the Lord, your land and your people. If you restore the sabbaths of Jacob, and bear their iniquity, and cover their sin, and
gather all the time Your departure from them and your return from the wrath of your enemies, then you will desire your land and your world from its desire.
that you do not do this, your land and your world will not be satisfied.

Verse 3

Verse 4

Verse 5

:We will return it. You will return and we will return it (good seller here: C)

Verse 6

Verse 7

Prophet (Ezekiel 37) :You are not. Your end is to return our lives, which we have so trusted, to my hands.

Verse 8

Machine Translated by Google

Verse 9

:Hear what he will speak. Let me hear what the Holy One, blessed be He, will speak, when He speaks peace to His people: To be lost. To err, to sin before Him.

Verse 10

Verse 11

:Mercy and truth have met. That Israel may be truthful, and from heaven mercy shall come down upon them, righteousness and peace shall be their drink. The righteousness that Israel shall do, and peace from the Holy One, blessed be He, shall be: this shall be for this, as it is said: And the work of righteousness shall be peace (Isaiah 33:17)

Verse 12

Truly the earth will rejoice and be glad. When Israel speaks truly, and looks down from heaven on the righteousness that they do on earth.

Verse 13

The Lord will also give the good. "He will open His storehouse, the heavens, to give rain" (Deuteronomy 28:12), so that the earth may yield its crops.

Verse 14

And he will set them in the way of his waves. And the Holy One, blessed be He, will set righteousness in the ways of his waves, that he may guide his children in them:

Chapter 86

Verse 1

Verse 2

For I am a Hasid. For I hear my blasphemy and my reproach, and I am able to avenge them with my own hand, and I am silent. Thus it is in the Agadez Tehilim. Another thing that the Rabbis interpreted in the blessings (Berachot 4:1): And am I not a Hasid, that all the kings of the east and the west sit in shame, and I, with my hands, have swallowed up kings in their blood, and in sapphires, and in beryl, and in all that is in them?

Verse 3

:All day. All exile, which is a day of death for the nations and a night for Israel. This is how it is interpreted in the Aggadah of Tehillim

Verse 4

:My soul is my soul. My heart is my focus.

Verse 5

Verse 6

Machine Translated by Google

Verse 7

Verse 8

:And there is none like your works. The highest places are for the bridegrooms.

Verse 9

Verse 10

And you did wonders, O God, for your sake. Before the angels were created, the heavens and the earth were created (Rev. 9:10, 3). Through you all nations will glorify your name.

Verse 11

Verse 12

Verse 13

- From the bottom of Sheol. The way of the adulterers to enjoy themselves in the depths of Sheol, and from there you called me, saying to me, The Prophet: "The Lord also has put away your sin" (2 Samuel 12:13)

Verse 14

:The devils rose up against me. Doeg and
Ahithophel: And they did not stand before them. They did not remember that Samuel had anointed me over them (1 Samuel 16:12)

Verse 15

Verse 16

The son of your mother. The son of the nation humbles himself before his master, leaving behind a place of silver, that the son of the nation shall be born in his own house, and shall grow up in the bosom of his master.

Verse 17

:Do a good deed with me. Let it be known to others that you have forgiven me, and let
those who hate me fear me. The signs were made and they were put to shame, and the Holy One, blessed be He, did not hear them to give signs in his days, except in the days of Solomon his son, when the gates were shut in disgrace and were not opened until he said (2 Chronicles 2:64): "Do not turn away the face of your anointed one, for the sake of the mercy of your servant David."

Chapter 87

Verse 1

:Its foundation is in the holy mountains. The foundation of this psalm; On Mount Zion and Jerusalem the psalmist will lay its foundation

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Verse 2

Verse 3

Glorious things are spoken of thee. O Jerusalem, glorious things are spoken of thee from the mouth of the Holy One, blessed be he.
And what are these glories? That thou art the city of God, Selah

Verse 4

Azkir Rahab and Babylon to Yeudai. This is also the word concerning you: I will remember Egypt and Babylon for my sake, to bring an offering, as it is said (Isaiah 60:20) "And they shall bring all your brethren, and every one a sacrifice unto the Lord: and every one a sacrifice."
Behold, Philistia and Cush are with them. They also, like Egypt and Babylon, will set their hearts to seek and to remember all
One: and one
This is the name of the tribe of Shem. This was one of the tribes born in Zion, as it is said: "And you shall be gathered together one by one" (Isaiah 27:12).

Verse 5

And it shall be said to Zion, Every man shall be born in her. And when they bring an offering to the Lord in Zion, it shall be said to them, every one of them, This is of them that were redeemed from the land and from their daughters. Another subject: The psalmist says, "I will make known to my people and my acquaintances the greatness of Egypt and Babylon, who now see their greatness. Behold, Philistia and Cush, because they are afraid of Rahab and Babylon, all the nations will taunt them and say about them: This is in Egypt and Babylon.": –A son will be
born there and in Zion he will say, “Gog.” And this praise, which is now in Rahab and Babylon, will return to Zion, and upon her it will be: They will say: So-and-so will be born in
:And he will establish it on high. And the Holy One, blessed be He, will establish it above all the cities.

Verse 6

The Lord will write in writing, people and body. This is a slanderous accusation, and the words of the prophet are like the words of the prophet: The Lord will write in the book of the people of the land, as if to say to the future, when it is written, "The Holy One is blessed, he is the one who makes idols for abominations," he will take Israel, the devoured among them, and the oppressed among them, and he will bring them out from among them, and it will be said: A son will be born from the people of Zion and will clarify their words. And this is what Isaiah said: “And from them also I will take for priests and for singers” (Isaiah 60:21), from the nations that bring them as an offering I will take this one Among you, and there shall be among them priests and Levites who are not strangers and are captives before me, says the Lord. And they shall be: He said? "What is too secret for the Lord his God?" (Deuteronomy 29:28)

Verse 7

:And my flesh is like a thorn. Therefore, as a thorn is like a thorn, so is it with the tongue "of thorns" (Judges 21:23) :All my eyes. All my
kinsmen: In you. In your salvation (Song of Songs Rabbah 1:3)

Chapter 88

Verse 1

:On the disease of torture. On the disease of love and humiliation, which is a relief in the torments of exile
Mashkil. Every place that is said to be a Mashkil, is said to be at the hands of a translator; The prophet was standing with an interpreter before him, and when the spirit of the prophecy came to him, he would tell the prophecy to the interpreter, and he would hear it (Pesachim:
17). Heman the Ezrahite was one of the singers on a musical instrument, and the sons of Korah composed this psalm: "Heman shall sing it on the tabernacle" (1 Chronicles 6:33).

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For civil sovereignty. Of the sons of Zerah the son of Judah, there was one, who was called Michhas (1 Chronicles 2:6). And of the sons of Zerah: Zimri, and Ethan, and Heman, and Calcol, and Darda, all five of them. They were great wise men, as it is said of Solomon (1 Kings 5:11): "And they were wiser than all men than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of "And they were founded from the Psalms and were recorded in the Book of Psalms, therefore they were called the sons of Mahol. Thus I found: in accurate interpretations

Verse 2

And also at night I am ready against you. : I cried one day.

Verse 3

Verse 4

:When I have sworn by the evils of my soul. He says concerning the assembly of Israel:

Verse 5

:No ram. No strength, as in "My helper is my shepherd" (Psalm 22:20).

Verse 6

:I am among the dead, I am among the dead, I am among the world, and all that are dead are among the world: from thee shall they be cut off. from thy commandments shall they be cut off from the world.

Verse 7

: In the lower part. It is the exile.

Verse 8

: A burden. It was lifted and hung on me.
And all your troubles are a burden. They are like the waves of the sea, all the storms of your anger, in all of them I am a burden to you: always (Eruvin 55).

Verse 9

:I have made abominations to him. The nations that I was considered in their eyes, now I am desolate to them: I am imprisoned. I am bound in prison and I cannot get out.

Verse 10

Verse 11

The dead. The wicked, who even in their lives are called dead (Berachot 18), are they not strong? And miracles or healers, they will
rise up, they will praise you. The dead, whose hands have been healed by your work and by your law, will rise up: and they will praise you? In the morning

Verse 12

?Your mercy will be recounted in the grave. If they fall into the hands of their enemies, it will be impossible to recount your praise in the grave.

Verse 13

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Verse 14

Verse 15

Verse 16

And a young man is a fool. Death will snore from the midst of you, death will be snatched away, as it is written (Exodus 14:27), "And the Lord will tremble." And the horseman who comforts them will tremble, as he "shakes his hands from the midst of you with a bribe" (Isaiah 33:15), "I will tremble from the dust, my captives will rise" (Isaiah 55:2), "And it will be a fortress for youth" (Isaiah 1:30), "And the wicked will tremble from their midst" (Job 38:13), "How shall it be, young and empty" (Nehemiah 5:13)
And your fear is established in my heart, a fashion for the tongue, "A word speaks according to its own ways" (Proverbs Fashion. It sits: 25:11), according to its own ways

Verse 17

Verse 18

Verse 19

And I will be free from them. :I know it's getting dark. I'm getting dark.

Chapter 89

Verse 1

To Ethan the Ezrahi. He was also one of the five brothers who were poets, and many of them were his descendants (Baba Betra:15). In Abraham we have his name "From the city of the east" (Isaiah 14:2).

Verse 2

:I will confess your faith in my mouth. You who have made me known, who are the keeper of your trust and the faithful one of your words

Verse 3

As I said, a world of mercy will be built. For I said: The throne of David will be built forever in your mercy, as it is said, “And I will establish the throne of his kingdom and his body” (2 Samuel 7:13). Another thing: I believed that the world would be built in your mercy and that your faith would be established in heaven, that it would be established and established. And what is faith? What is it? The assurance that you gave David through the prophet Nathan, saying: I have made a covenant with my chosen one to make his seed everlasting.

Verse 4

Verse 5

Verse 6

Machine Translated by Google

:And the heavens shall declare thy wonders. If thou hadst kept thy trust:
even thy faith. The faith of thy words shall they declare in the congregation of the saints.

Verse 7

:May the Lord be glorified. May his death be glorified.

Verse 8

:In the secret of many saints. In the secret of many angels

Verse 9

Verse 10

:In vain, Galio. In carrying Galio
You will praise them. You will humble them, and they will be “wise in their later years” (Proverbs 29:11), and they will be “praised with joy for days” (Psalm 77:8).

Verse 11

Rahab: Egypt (Isaiah 30:7)

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Those who know Teruah. May they know how to please their Creator at the beginning of the year in Teruah,
who arranges for it: feasts, memorials, and trumpets (Leviticus 29:4)

Verse 17

Verse 18

"And your will. That you may please them, Ephimante Balazs."

Verse 19

Verse 20

Machine Translated by Google

:To your faithful ones. The prophet and the keeper of
the covenant gave: My help is equal. On David, to help him always

Verse 21

Verse 22

Verse 23

:He shall not bear an enemy in his bosom. He shall not prevail against him to be his debtor (Exodus 22:24)

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

:The firstborn I will give him. The elder I will give him.

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

And I was afraid of the Sabbath of Passover. Thus said the prophet Nathan concerning Solomon (2 Samuel 7:14): "Who in his anger and in his wrath was strong in the Sabbath of men," this is Rezon the son of Eliada, who stood up to his devil, and concerning the sons of Adam, this is Ashmadai, who were the first sons of Adam (Genesis Rabbah 20:11)

Verse 34

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Verse 35

Verse 36

:If I tell David to lie. To the tongue "they will not lie from his days" (Isaiah 9:11), Philanthropy

Verse 37

Verse 38

And the sun and the moon are his witnesses, as long as they endure, and his kingdom shall be established, as the day and as the night, even as my covenant, as it is said (Jeremiah 33:21): "If they break my covenant, "You will sew David my servant."

Verse 39

And you played the harlot. You carefully examined his sons to find out their sin, until you played the harlot and destroyed them in the days of Zedekiah (2 Kings 25:1).

Verse 40

: She was born. She was abandoned.

Verse 41

:All its walls. Building Jerusalem

:From its fortresses. The Mount of the Temple and the Fortress of Zion

Verse 42

Verse 43

Verse 44

You will even sharpen the edge of his sword. You will turn back and sharpen the edge of his sword, as if it were "the swords of the scribes" (Joshua 5:2), and therefore "all my weapons will be formed against you" (Isaiah 55:17): and you will not establish it. And you will not raise it up from the dust

Verse 45

You have purified it. You have purified it, as "Zecharim" is translated: "purify," and as (Exodus 24:10): "And as the heavens are pure."

And to be corrupted, all to the tongue of life in the Jonathan translation "to be destroyed" :To the land of Egypt. You have been humiliated.

Verse 46

Verse 47

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Verse 48

Remember that I am a rusted stone. What old age is there for me? Are not my days few, and yours that came to be cut off from me at my death: a short life.
: For what is the value? For the grace and for the fear of the creation of all mankind

Verse 49

Verse 50

Verse 51

I will carry in my bosom all the multitudes of the people. In exile I will bear their suffering and their burden.

Verse 52

The footsteps of the Messiah. The end of the reign of the Messiah, and in the language of the Mishnah (Sotah 9:15): In the footsteps of the Messiah: The bald one will turn back

Verse 53

:Blessed be the Lord forever. For all that He has done for us.

Chapter 90

Verse 1

Prayer for Moses. Eleven Psalms from here to "A Psalm for David" (Psalms 101:1), all of them Moses: Amram. As for the blessing, eleven blessings for the eleven tribes in this blessing (Deuteronomy 33:1): You have been a dwelling place for us. A dwelling place for generations and a place to come, there you have been for us.
:From generation to generation. From eternity, since you were before all things.

Verse 2

Before the mountains were brought forth, you were created, and before you had formed the earth and its fruit. From everlasting to everlasting, you are God.

Verse 3

Man will sit down until he is oppressed. It brings torment upon man until it brings him back to being weak and close to death, Your evil ways and it says, "It is in torment that the sons of men return from :

Verse 4

A thousand years in your eyes. A thousand years of the sons of men are as one day of the holy one, and as one night with him, so one day of the holy one, and a little of the night of the holy one, are a thousand years. For the scripture does not say that one day of the holy one, blessed be he, is as a thousand years, but When a little of the night came out with him, then his day was complete and he lived a thousand years, and then his death was blessed. And the first man was a thousand, for if he had lived a thousand, he would have remained in the days of the Holy One.
The sign of the watch is like the sign of the first man, which is six years from the first death of a man to a thousand years, and I do not know how much the sign of the watch is, as if it were a creation (I found it). As a thousand years in your eyes and body. And when you return to your knowledge from the beginning, you will be beautiful and beautiful, and you will see the sign, and the eyes will be So it was (not) my turn.

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The days of the sons of men are many, and they are not a thousand years in your sight, but as a day that passes and passes away, and a little more than the night with him, of whom you said to the first man (Genesis 2:17), "For in the day that I eat of it I shall surely die." And he lived nine hundred and thirty years, and his days were counted a thousand years of suffering for a day. Peace and a little of: The night with
him: Like a day I will change how it passes. That which has passed

Verse 5

You have flowed away a year. Now you have snatched away the years for yourselves and brought them into days of trouble, which are not but a year of sleep; the years of the generations are seventy years, as it is explained at the end of the matter: the days of their years are seventy years, and they are counted as one year; As the Psalms say (Psalm 100:1), “When the Lord returns, Zion will be like those who dream,” and about seventy years of exile in Babylon it is said:
:You flowed. To wash the tongue, as "a stream of water" (Habakkuk 3:10)
In the morning, like a harvest, it will be replaced. The one born at night dies in the morning, at the end of the year; and if

Verse 6

?In the morning it will bloom. A day will pass, and by evening it will wither and wither, why?

Verse 7

:Because they have eaten it in your mouth and body. And on top of all this

Verse 8

The sin of his youth, which you made the light of your face as he was (1 Samuel 17:1) "Whose son is this world?" And his family

:To illuminate your face. To lead you to look at them

Verse 9

And they went to them in your presence. :Turn away from your transgression. And turn away and be burned.
:As is thought. As is the speech of one who is hasty to consume.

Verse 10

The days of his years are seventy years. These years are in his sins, these are in his ignorance, these are seventy years: they are years.

And they were mighty men. And the days of their life were eighty years.
And they have labor and sorrow. And all the greatness and power that a man has in those days is not without labor and sorrow, and what is it?
For the mountains are quickly swept away and are swept away. In the midst of the wilderness, we are swift as a whirlwind and the dead
are swept away. In the language of the wilderness, as it is said, "They are cut off and are gone" (Nahum 1:12), "And they are swept away from the sea" (Numbers 11:30)

Verse 11

Who knows the strength of your face? In such terrible days as these, who will take heart to know the strength of your face to fear you? And your fear will come as your transgression. When you come, fear me, so will your transgression be severe, and I will be separated from the sinners.

Verse 12

To number his right hand, as he knows. As in the beginning, he knew in the world that the number of his right hand is long, and that he would lengthen the days, he was able to buy a heart and prophesy within them with a heart of wisdom. And a prophet to the tongue of the coming (Seventy years have come, and they shall be gathered together – Pet. 12:1). (And they say to the number of his right hand, as they numbered as many as the number of his right hand, which were few, so shall his hands be afflicted, and as "and he knew them, men of Succoth" (Judges 8:16) (6A is not))

Verse 13

:Shuba H. From the wrath of your face

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: And be comforted. Think good thoughts upon your servants.

Verse 14

:We have seen it in the morning of your mercy. On the day of redemption and salvation, which is the morning of the night of affliction and sighing and darkness.
And he rejoiced and was glad all his days. As he said, in all the afflictions that came upon him in those days.

Verse 15

They anointed him for the days of his affliction. They anointed him for the days of his anointing, as many as the days that we afflicted him in exile,
and as many as the years that we saw evil.

Verse 16

Verse 17

:And he shall be glad in the Lord his God. His dwelling place and His
comfort, and the work of His hands shall be established upon him. For the tongue of the Lord is, He established it as "watch" (Psalms
25:20): "judge" (Psalms 52:8) He
established it. He established it, and two times and the work of His hands He established it: one over the kings of the tabernacle, He made
a blessing for Israel and it was revealed that the tabernacle would be established in the work of their hands in the tabernacle, and one Blessing in the water
:Their hands

Chapter 91

Verse 1

He dwells in the secret place of the high mountain. He who sits in the secret place of the tabernacle, under the wings of the tabernacle, will be safe in its shadow, for the
Holy One: Blessed is He who protects him. The mountain of Moses, his teachers, this is the Messiah, who will cause the sons of men to take refuge under the wings of the
tabernacle and make me dwell" (Song of Songs 2:3): :He dwells in the secret place of the Most High. As it is said, "In his shadow I take refuge."
Shaddai. The tongue of a strong man

Verse 2

And why do I say so? "I will say to the Lord, 'He is my refuge. He is my stronghold, and all who are with me will learn from me.'"

Verse 3

: For he will deliver you from the hand of Jacob and from the hand of the body. To each one he says, "He who dwells in the secret place of the Most High."

Verse 4

:In his body. Wing :He will
cover you. He will cover you
:It will be covered. It
will be covered with cold and cold. It is cold that covers a person, close to the four corners of his soul, cold to the tongue of a merchant,
merchant :)Shabbat 13.(

Verse 5

:You will not be afraid. If you trust in
him, an arrow will fly by day. The demon that flies like an arrow

Verse 6

:From the desert, and from the pole. They are called demons, this one is harmful at night and that one is harmful in the morning (Pesachim 1:1)

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:Robber. "Robber" (Hosea 10:2)

Verse 7

:A thousand shall fall at your side. To speak of a slanderer, as in "He fell before all his brothers" (Genesis 25:18). :A thousand demons shall camp at your side. A thousand demons shall camp at your right hand, but they shall not come near to harm you.

Verse 8

?And you paid. Complete, complete.

Verse 9

:Why are you? The Lord said, "My refuge." And this is a short reading:
"The Most High is your refuge. The Holy One, blessed be he, is your refuge from your trust."

Verse 10

:You shall not be afraid. You shall not be afraid, and so "God is in his hand" (Exodus 21:13)

Verse 11

Verse 12

:Pen will be defeated. Pen will fail, and all will be ready for a plague; I will watch over Balaam.

Chapter 92

Verse 1

A Psalm of the Levites (Prophets)
For the Sabbath. Which is said on the Sabbaths, and it speaks of the coming world, whose entire Sabbath is (Rosh: this year no.)

Verse 2

Verse 3

To declare your mercy in the morning. In the hour
of salvation: And your faith in the nights. And in the time of trouble to believe in you that your hope may be kept, all this is pleasant and good.

Verse 4

:Ali Ashur and Ali Nabel. A lyre of ten strings (Archin 13:)

Verse 5

Verse 6

Verse 7

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:A man does not know. The saying goes to the grave.

Verse 8

The flowers of the wicked are like grass. They do not know that their blossoming is only to their destruction before the one who destroys them: to their enemies to their face, to their destruction (Deuteronomy 7:10)

Verse 9

:And you came from on high. In all your judgments your hand is on the Most High, who justify all those who are righteous in your judgment.

Verse 10

Verse 11

: My belly is fresh fat. For my belly is fresh fat, my belly is like that (Numbers 15:9) "My belly is fresh fat"

Verse 12

:In my eyes. In my eyes, as in "in my ears" (Psalm 5:9)
Against the wicked who rise up against me, my ears have heard from behind the curtain (Sanhedrin: Pat:) that they will not profit by their own destruction, thus have I heard.

Verse 13

To replace its trunk – to make fruits, and like a cedar in Lebanon : –The righteous, like a date, will blossom and flourish. Like a date

Verse 14

: Planted. The righteous will be in the house of the Lord.

Verse 15

:They will be happy. They will be happy.
: Fat. They shall be fat and fresh, and then they shall say that the Lord is righteous.

Chapter 93

Verse 1

:The Lord is king. They will say to the future:
Even the thornbush is ready. In his kingdom the earth will rejoice.

Verse 2

Verse 3

The rivers of the Lord have lifted up. The tongue of the oppressed has cried out and lamented: Ah, Lord, behold, the nations have swept away like rivers; they have lifted up their voice, and the voice of the oppressed has

Verse 4

Machine Translated by Google

The noise of many waters and the roaring of the sea. I know that the noise of many waters will be heard against him (Isaiah 17:12), and the roaring of the waves of this sea, you are great on high, O Lord, and your hand will be against them.

Verse 5

: Your testimonies. Which Your prophets have testified and confirmed to Your house, which is a holy sanctuary, they have believed very much in Your house. And for the length of Your days He expects them, and even though the days are long, they are very faithful to the Lord.
Nawa. As "Nawat Elohim" (Psalms 13:13), to the tongue of Nawa. And know that every Nawa that is called in the place: "They produce a thousand," to the mouth that they have for the tongue of Nawa, and this produces a thousand

Chapter 94

Verse 1

:O Lord, show us your vengeance.

Verse 2

Verse 3

Verse 4

: 18(-They will say. They will praise, as "you said" and "you said" (Deuteronomy 26:17)

Verse 5

Verse 6

Verse 7

Verse 8

Among them are the Boers among the people. The end of the fools in the world

Verse 9

And we will answer him. ?He who has an ear planted. Blessed is the Holy One, who has an ear planted, and will not hear the cry of his people.

Verse 10

:He will not be defeated. He will be tormented for that.

Verse 11

: God knows. Your thoughts are that you think you can be proud of the kingly vow, and you will know how foolish they are.

Machine Translated by Google

Verse 12

Blessed are the righteous who suffer under your hands, and in their hearts they will be diligent in the Torah and in the commandments (Tanhuma, end 16)

Verse 13

To be silent from the days of evil. How terrible is the torment that causes them to be silent from the days of judgment in Gehenna, until: that it may be seen that the wicked will be known by corruption

Verse 14

Verse 15

ʸ For until righteousness is established, judgment will return. Their torment is theirs, until they are justified in their way. And after judgment, all will be burned: their hearts will be gathered together, that they may receive their reward.

Verse 16

Who will stand up for me? Who will stand up for me among these evildoers?

Verse 17

Silence: "Silent" (Psalm 39:3)

Verse 18

Verse 19

Verse 20

?Your company will be like the throne of heaven. The nations that are created will be likened to you, images and masks of labor: upon the law. In the path of law, their labor will be law.

Verse 21

:They will gather. They will gather bands against the soul of a righteous man to kill. :They will save him. They will hold him accountable in court to kill him.

Verse 22

Verse 23

:Onam. Onam, as "he who is a stranger to his children" (Job 21:19)

Chapter 95

Verse 1

Machine Translated by Google

Verse 2

Verse 3

Verse 4

:And they fly. The tongue is high, like the winged bird.

Verse 5

Verse 6

:Blessed. To say, "And he blessed the camels" (Genesis 24:11)

Verse 7

: Today. In this world, if you hear his voice,

Verse 8

Verse 9

:In my tent. Hinam
12:10 (-They also saw my works. In Egypt (Exodus 7:3)

Verse 10

Forty years. I have been with them, I have been with them, to the point of saying, "My soul is consumed with my life" (Job 10:1). I have been grieved: Forty years have I been with them, to the point of killing them in the wilderness, because I have spoken against their hearts.

Verse 11

To my rest. To the land of Israel and to Jerusalem, which I call Rest, as it is said (Psalms 114:14): "This is my rest forever and ever."

Chapter 96

Verse 1

A new song. This psalm is about the future, and its end is certain, for it comes to judge the earth. In every place a song: A new song about the future

Verse 2

Verse 3

Machine Translated by Google

Verse 4

Verse 5

Verse 6

Verse 7

: Give to the Lord, O families of the peoples. And what will you give to him? Give to the Lord glory and strength.

Verse 8

Verse 9

Verse 10

:The King. To prepare for the coming of this song
:He will judge the people with justice. Those to whom He will turn a clear language (Zephaniah 3:9) :With justice. Rights

Verse 11

The sea roars. The mountains shout for joy.

Verse 12

:All the trees of the forest. All the rulers of the nations

Chapter 97

Verse 1

(16) - The Lord is the king. He took the kingdom from Amalek and his descendants (Exodus 17:14) :
and destroyed the land. This is what He said (Ezekiel 33:14) "I will make you a desolation like the exultation of the whole earth," concerning Amalek:
it was prophesied that

Verse 2

Verse 3

Fire goes before him. In the battle of Gog and Magog, it is written in his battle (Ezekiel 38:22): "And I will enter into judgment with him: with word, and with blood, and with a flood of blood, and with burning stones, fire and brimstone."

Verse 4

Machine Translated by Google

:Blessings. Glory, to speak "For the sake of which there was a blessing of glory" (Ezekiel 21:15)
And it began. "In that day there shall be a great noise in the land of Israel, and the fish of the sea shall tremble at his presence" (Ezekiel 39:20).
:And it began. To speak "as one born" (Psalms 87:7; Micah 4:9)

Verse 5

:Like a drum. It is written, "And the mountains were destroyed, and the stairs fell" (Ezekiel 38:20). :Like a drum. As the sun

Verse 6

Verse 7

:All the workers of idols will be destroyed. It is written (Isaiah 2:18) "And the idols will be destroyed like a heap."
:Those who praise. Those who worship idols

Verse 8

:Your judgments. Your vengeance.

Verse 9

Verse 10

Verse 11

:Light shines for the righteous. Sowing from the morning, preparing them to flourish.

Chapter 98

Verse 1

:Sing to the Lord. All these things will come true.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Machine Translated by Google

Verse 7

Verse 8

The rivers will be filled with joy. The prophets spoke in a language that the ear hears, not that the rivers will be filled with joy, but: a language of joy and gladness

Chapter 99

Verse 1

They will provoke the nations, as it is said (Zechariah will provoke the nations. It speaks of the battle of Gog and Magog, and then: 14:12) "And this shall be the plague and Gog."
ÿ:Tanut. To say "He bent his feet" (Psalm 37:2)

Verse 2

Verse 3

:Give thanks to your name. Give thanks to the power of your King, who loves justice (Psalm 37:2)

Verse 4

:And the king was strong. It is written in the book of the
Most High, You have established the righteous. You have established peace and harmony among people, as you say (Exodus 23:5), “When you see the donkey that hates you lying down and lying down,” (Exodus 23:4), “When the ox of your enemy strikes you,” and who is it that sees the one who hates him and does not show mercy to him, that his heart does not shrink from embracing him and kissing him, but comforts him (Tanhuma, Mishpatim:1)

Verse 5

Verse 6

Verse 7

(12) "Yahweh - in the pillar of cloud he spoke to them. Even with Samuel, and this is what was said (1 Samuel 9:11) The seer looked and asked them, and they said, "Yahweh", they saw a cloud tied to the door, as you have said: "And the cloud that was there will be" (Numbers 9:20)
:Keep his testimonies and the law given to him. And the law which was given to him

Verse 8

God bears the sin of Israel.
:You were there. In their path.
And avenge them. You were for their sins, Moses and Aaron "Hearken, O teachers" (Numbers 20:10), Samuel for not instructing
First of all: A) his sons in the good path (1 Samuel 8:3), the death of a young man (Aggadah 2:11).

Machine Translated by Google

Verse 9

For the Lord is holy, his God. Because he is careful with the righteous, he is holy forever, and therefore he says: "And he is sanctified by my glory" (Exodus 29:33), by my honor (Zebachim Keto:)

Chapter 100

Verse 1

:A Psalm of thanksgiving. For Judah, to be said over the sacrifices of thanksgiving

Verse 2

Serve the Lord with joy. And why is all this so? For the Lord is God, who pays you the wages of your labor, but those who pay the wages of those who work for idols do not have to work with joy, for they are not worthy of it.

Verse 3

:He did it and it was not. When they were not in the world

Verse 4

:In confession. In confession

Verse 5

And from generation to generation. His trust endures. All speak truth and trust, the trust of trust, trusting and trusting: His trust

Chapter 101

Verse 1

the Mercy and judgment will be my blessing. When you are strong in mercy, I will gather you: blessed is the good and the beneficial, and when you are strong : In judgment, I will declare: Blessed are you, the judge of truth, between you and me, the Lord is yours, O Azmera.

Verse 2

:Education. I will give my heart to the way of the innocent.
When will you come to me? The right way to walk in it, and I will walk with you in my heart even near my house. In the veil: as in the parrhesia

Verse 3

:Sites. To say "Why should a woman go astray" (Numbers 5:12), to turn away from the path. Distol'mant Bala'az

Verse 4

:I do not know evil. I do not love, I will not speak evil.

Verse 5

:I will not eat him. Let there be a friend of mine, whose deeds I will not learn from.

Verse 6

Machine Translated by Google

Verse 7

Verse 8

:For the mighty ones. From day to day, a little by little, the wicked of Israel, who are liable to death,

Chapter 102

Verse 1

Prayer for the poor. Israel, who are a poor people.
:Who will wrap himself up. By wrapping themselves up in sorrow (Jonah 2:8)

Verse 2

Verse 3

Verse 4

Snored. The noun is used, as in "were made" (Psalm 33:6), "were pierced" (Numbers 1:17), and it means "a dry tongue," as in "and my strength is hotter than Horeb" (Job 33:3), "a snoring sound" (Jeremiah 6:29)

Verse 5

Verse 6

Verse 7

"I am like a bird flying in the air, like a bird flying in the air,
like a bird flying in the air" (Leviticus 11:17) : like a cup of swords. name, like "the cup and the straw"
:Deserts. Words. I think of a word that comes from a desert. So we wander from our place to go in exile.

Verse 8

:I have been diligent. I have considered myself and rejoiced like a solitary bird on a roof, sitting alone without a mate.
:Solitary. Sits alone.

Verse 9

:They mock me, saying, "Holy" (Ecclesiastes 1:17) They swear by me. They
see my evil and swear by me, saying, "If it does not happen to me as it happened to Israel, then so be it done to me as it happened to Israel."

Verse 10

:With my tears I covered myself. With my tears I poured out my glass.

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Verse 11

For you have taken me. You have lifted me up, and at one time you have cast me down from heaven to earth (Lamentations 2:1); and if you had not taken me, my disgrace would not have been so great.

Verse 12

:Like a slanting shadow. At dusk, when the shadows slant, and when it is dark, there are no strangers but the blind and the deaf.

Verse 13

When you are alive, you are alive: to our existence. to your glory –And you. Who will dwell forever, and you swore to us by yourself (Exodus 33:13)

Verse 14

You are the source of Zion's compassion, for it is time for her to be comforted. Because you have trusted in you (Deuteronomy 33:11) "Because he will fear that you will not be able to do anything," and because you will not be able to do anything.

Verse 15

As they wished. They loved even its stones and its dust. And the Midrash Haggadah teaches: When Jeconiah and his exiles left, they took with them some of the stones of Jerusalem and dust to build for them in Babylon the house of the synagogue.

Verse 16

:And the nations shall fear thee. Thy name is great, when thou savest thy people.

Verse 17

Verse 18

The one who cries out, as in (Isaiah 15:5) "The cry of the broken one cries out." Another thing: The one who cries out, the one who is destroyed and destroyed, as in (Psalms 136:7) "Awake, awake."

Verse 19

: This shall be written. Thus shall the seers of salvation say: This salvation shall be written for the book of signs to the generation to come. :And a people was created. Which was made a new creation, to come out of bondage to freedom, from darkness to great light

Verse 20

:He looked at the earth. To see my suffering with him.

Verse 21

:(Death. Sick to death, Inmorinda Balaz

Verse 22

Verse 23

Verse 24

Machine Translated by Google

Answer: In the way of my strength. Returning to the first verse: When you take me and throw me away, my days are like a declining shadow, Answer: In the way of my enemy, my strength

Verse 25

:Omar said. To the Lord. You

Do not let me be carried away by the hand of my enemies, and do not let them destroy me from the earth by the hand of their enemies at the hand of their enemies. And what are their days? All the days of your years, from generation to generation, you have assured us that they will be established before you, as it is said at the end of the Psalm: "Your years will not fail, and the seed of your servants will be established before you."

Verse 26

:Before. Beginning

Verse 27

:Like a garment they will be changed. Like a man who turns his shame into his glory

Verse 28

:And it came to pass. The one who stands and is established

Chapter 103

Verse 1

My soul is blessed. Five blessings, my soul is here, as opposed to five worlds in which a person lives, as he said.
:Ravoutinu in Masechet Barachot (Blessings 10): He is formed in his mother's womb, he is suckled at his mother's breasts, and all of them are ready.

Verse 2

Verse 3

Verse 4

Verse 5

You will be renewed like a young eagle. Like this eagle that renews its wings and feathers from year to year. And I will teach you.
Haggadah (Genesis Rabbah 19:5) about the kind of eagle that, when it is old, returns to its youth

Verse 6

Verse 7

:He knows his ways. He knows his ways to Moses.

Verse 8

Machine Translated by Google

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Remember that we are dust. Remember and do not forget that we are dust, and know that man is like the fruit of his days: and he will

Verse 15

Verse 16

:A spirit has passed away. If it has passed away, it is a mortal illness.

Verse 17

Verse 18

Verse 19

:Proverb. Proverb

Verse 20

Verse 21

Verse 22

:Bless the Lord, all his works. In all places where he has ruled,

Chapter 104

Machine Translated by Google

Verse 1

Verse 2

: A light shroud. In the sky like a shalmah

Verse 3

Verse 4

:He makes his angels spirits. He makes the spirits sent by him

Verse 5

Verse 6

The darkness is like a garment covering his head. This is an example of what is said in another place: "In my place a cloud is a cloud of shame and a
cloud of dust" (Job 39:9).
He is the sea that stands above the mountains. The ocean, which is higher than all the world, stands above the mountains, and therefore He says (Amos 5:8, 9:6), "He calls for the waters of the sea and pours them out on the face of the earth." There is no pouring out except from the top of the earth.

Verse 7

From your rebuke they flee. When you said (Genesis 1:9) "Let the waters be gathered together," and from their midst the voice hastened: and they were cleansed to a place which you had prepared for them.

Verse 8

Verse 9

The border of the world. There is the one whose edge is round.

Verse 10

Verse 11

Verse 12

:The birds of the sky will dwell on them. On the springs
: Among the birds. The wings of the trees, and the "bird of the sky" (Daniel 4:9)

Verse 13

Machine Translated by Google

Verse 14

Verse 15

He makes the grass and the body grow. And wine that gladdens the heart of man shall also come forth out of the earth, and fatness: to make faces rejoice therein.

And bread. That which the heart of man shall rejoice in.

Verse 16

:The trees of the Lord. In the Garden of Eden (Genesis 15:1)

Verse 17

:Birds will nest there. Israel will dwell there.
:They will build it. To speak "a bird's nest" (Deuteronomy 22:6)

Verse 18

: high mountains. Good luck to you
Shelter. Everything is a shelter for the tongue, a shade and a hiding place, where a person is covered from the stream and from the rain (Isaiah 25:4). Abraham Balazs

Verse 19

:To make appointments. To appoint times and customs (Rosh Hashanah 25.) The
sun knows when it is coming. But the moon does not know when it is coming, sometimes it comes long, sometimes it comes short :)Rosh Hashanah 25.)

Verse 20

It was dark and there was night. Every day it was dark and there was night, and there was darkness: all his life was a forest.

Verse 21

Verse 22

The sun will rise on Joseph. In secret places and hidden places there is a place for the sons of men, and then every man will come out to his work.

Verse 23

Verse 24

:Your possession. The purchaser of your possession is yours, as "the purchaser of heaven and earth" (Genesis 14:19). All is purchased for you.

Verse 25

And wide-open hands. Wide-open place, for the king of Balaam.

Verse 26

Machine Translated by Google

To play with it. Three hours a day, so said the rabbis in the tabernacle of foreign labor (Foreign Labor 3:), and thus it is interpreted in the book of Job: "He played with it like a bird" (Job 49:29)

Verse 27

Verse 28

Verse 29

:He will add a spirit. To the tongue of all, as it is said, "They shall be filled with joy" (Psalm 39:19).

Verse 30

"Send forth your spirit. In the resurrection of the dead."

Verse 31

Verse 32

:He will touch the mountains and they will smoke. As it is interpreted in Sinai: "And Mount Sinai will smoke all over" (Exodus 19:18)

Verse 33

:As long as I live. As in "As long as I live" (Deuteronomy 32:27)

Verse 34

Verse 35

:Sinners will perish. Sinners (Berachot 10.)

Chapter 105

Verse 1

:His deeds. His exploits

Verse 2

Verse 3

Praise him in the name of God. Rejoice in the name of God, for you have a protector like him. Praise be to God.

Verse 4

Machine Translated by Google

Verse 5

Verse 6

Verse 7

Verse 8

A word of commandment for a thousand generations. The Torah, which was commanded to be known in the world for a thousand generations; and it is seen that the world does not exist without the Torah, and that nine hundred and seventy-four generations will pass from them. And he began to resolve his confusion: He remembered to Israel His covenant that He had commanded, and He promised to keep it for them for a thousand generations, as the verse says: "He keeps His covenant and mercy to those who love Him and to those who keep His commandments for a thousand generations" (Deuteronomy 7:9).

Verse 9

Verse 10

Verse 11

"Say, 'To you I will give the land of Canaan and Gog.'" This is the covenant that you made with them (Genesis 15:18)

Verse 12

Verse 13

And they went from nation to nation. Abraham sojourned in the land of the Philistines, and in Egypt, and in the land of Canaan (Genesis 38:3-4), Jacob (Genesis 24:1-21:33; 12:10; 13:12), and Isaac (Genesis 22:1), and [illegible] 12:10; 13:12). All of them were born from the womb to the womb.

Verse 14

And he set up kings over them. "And the Lord afflicted Pharaoh" (Genesis 12:17), "For the Lord was very severe in his anger, until all the house of Abimelech was afflicted" (Genesis 20:18).

Verse 15

:Do not touch my Messiah. In my greatness, every Messiah is a tongue of power and greatness.

Verse 16

(10) -And he called for famine. For their exile to Egypt (Genesis 24:1-2) (You found)

Verse 17

Send a man before them. And God sent me before you (Genesis 5:5), and which man? Joseph adds: Who is known?

Verse 18

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Barzil came to his senses. Rabbi Huna bar Idi said (Tanchuma, and sat down): A man who is covered with a beard, if he leans his face down, he will be covered with a spear. A man who is covered with a spear is covered with a spear.

Verse 19

Until the time of his word comes. Blessed is the Holy One, to establish his decree, that the word may be rolled out and Israel may go down: to Egypt.
The word of the Lord was a burning. It was a burning for Joseph, who was tempted and oppressed by his master's wife (Genesis 39:20-39:7), and was put in prison (Genesis 39:21-39:12), and on her he was burned.

Verse 20

The king sent and let him go. Pharaoh king of Egypt sent his messengers and let him go, he sent a governor of the people: Pharaoh and let him go.

Verse 21

Verse 22

To forbid his servants from his soul. To speak of a debt is this, as in "And the soul of Jonathan was bound up with the soul of David" (1 Samuel 18:1). When the dream was interpreted, all his friends loved him. Rabbi Idi said: Let him write, this was Potiphar.

Verse 23

Verse 24

:And he shall prosper. The Holy One, blessed be He, is with His people, and He shall make them fruitful and multiply them.

Verse 25

Verse 26

Verse 27

Verse 28

And they did not obey His word. The blows that He commanded upon them came in His commandments, and they did not change His word (Tanhuma, 2:1).

Verse 29

Verse 30

The land was full of frogs. Rabbi Yochanan said (Shemot Rabba 10:4): In every place where there was water, there were frogs.

Verse 31

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Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

:He asked, and his peace came. Israel asked flesh, and the Holy One came. Blessed is he, peace be upon him.

Verse 41

:They went in the river streams. They went in the rivers from the well in the land of the stream.

Verse 42

As a reminder. The Holy One, blessed be He, is the Word of His Holy One, who served Abraham, who assured him (Genesis 15:14,16) "And afterward he shall go out with a great possession," "And in the fourth generation he shall dwell here."

Chapter 106

Verse 1

Verse 2

Machine Translated by Google

Verse 3

Verse 4

:In the will of your people. In your will for your people

Verse 5

Verse 6

Verse 7

And they said upon the sea. They were of little faith; they said: While we are going up from this side, the Egyptians will come up from another side, and they will come after us; until the Holy One, blessed be He, commanded the waters and made them stand on dry land. Then "Israel saw the Egyptians dead on the shore of the sea" (Exodus 14:30), but "they believed in the Lord" (Exodus 14:31); but from the beginning they did not believe him (Pesachim 18:11).

Verse 8

Verse 9

And they led them through the wilderness. There was a time in the wilderness, as it is written, "The wilderness shut itself in upon them, and they were afraid" (Exodus 14:3). "A journey of three days and a time" (Numbers 10:33).

Verse 10

Verse 11

Verse 12

Verse 13

:They did not wait for his advice. They did not hope for him.

Verse 14

And he became greedy. "Who will eat our flesh?" (Numbers 11:4)

Verse 15

And he sent a spirit of restraint into their souls. "And the Lord was angry with the people" (Numbers 11:33)

Verse 16

.:And they were jealous of Moses. In the wilderness they provoked him to anger, as "I have been jealous for no other God" (Deuteronomy 22:21) (I have found)

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Verse 17

"The earth and the sky will be opened." It seems that the sons of Korah have lost their honor by remembering their father, and the corruption of their religion has become a curse: and they

Verse 18

:And a fire shall burn. "And it shall consume the offerings of the incense" (Numbers 16:33)

Verse 19

Verse 20

Eats grass. There is nothing more detestable and detestable than an ox, in the hour that it eats grass (Mekhilta Beshalach and it was:6), that it brings forth a great multitude and is eaten by you. SA: Riro

Verse 21

Verse 22

Verse 23

Verse 24

And they shall be troubled in the pleasant land. By sending spies, and they shall be a slanderer in the land (Numbers 13:30)

Verse 25

Verse 26

:And he lifted up his hand. In a vow

Verse 27

And the elephant sowed anger among the nations. From that time on, the destruction of the house was decreed upon them, for the mountain of the night was spent weeping, and the Holy One, blessed be He, said: They wept with the weeping of their own free will, and I will appoint for them weeping for generations (Taanit:29).

Verse 28

Verse 29

Verse 30

Machine Translated by Google

Verse 31

Verse 32

Verse 33

:They rebelled. Moses and Aaron
: His spirit. In "Hear now, O teachers" (Numbers 20:10) : And
he spoke with his lips. Oath: "Therefore you shall not bring this congregation together" (Numbers 21:12)

Verse 34

:They did not destroy them. In the
days of Joshua the nations were saved. To whom the Lord said (Deuteronomy 20:16) "No soul shall live," (Exodus 23:33) "They shall not dwell in your land," and they were comforted to dwell near them as a tribute of labor (Judges 1:27)

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

And they were scattered among the nations. In the days of the judges, from judge to judge, like the slain Eglon and the slain Coshan, (I found) - and Sisera and the Philistines and Midian (Judges 3)

Verse 42

Verse 43

:Many times he will shoot them. How many times he will be angry and he will shoot them: and they will be struck
down in their iniquity. They will be made low in their iniquity

Verse 44

Machine Translated by Google

:And fear the LORD. From the midst of you
is prayer: From the midst of you is the remembrance of the fathers.

Verse 45

And he remembered his covenant with them. From the midst of them he
returned, and was comforted according to the multitude of his mercies. From the midst of them he heard the end, and saved them both. Even Moses said to them in one verse, "In the wilderness, you and your descendants, and your descendants" (Deuteronomy 4:30).

Verse 46

Verse 47

: Save him. Also at this time, O Lord his God.

Verse 48

:From the world to the world. From the scholar of the law to the scholar of my doctrines (Sanhedrin 22.) (SA Ino)

Chapter 107

Verse 1

: Give thanks to God

Verse 2

They will say, "The redeemed of the Lord." When they are redeemed from the hand of the enemy. :

Verse 3

Verse 4

"They wandered in the wilderness, both in word and deed." And the deserters of words, even they, cry out to the Jews, who are often astray, and hungry and thirsty (Berachot 45:)

Verse 5

Verse 6

Verse 7

:And I will guide you. And I will lead you, and through you they will give thanks to the Lord for his mercy.

Verse 8

Verse 9

Machine Translated by Google

Verse 10

You sit in darkness and darkness. Even those imprisoned in prison cry out for confession when they leave their homes: their imprisonment

Verse 11

:Because they disobeyed the words of God. No calamity comes upon man except through his own sin.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

:He broke the bronze gates that were locked inside.

Verse 17

Fools from the path of their own wickedness. Who from their sins will be tormented with the torments of diseases, even they from the cry of confession. There are six signs in this parsha (as it is said that the six letters of the word "nonin" are written) and it is fitting to demand in the place of akin and rakkin for a little, as it is said that they cried out first, "We will answer the judgment," and later, "We will not answer the judgment."

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Machine Translated by Google

Verse 24

Verse 25

Verse 26

Verse 27

He will be gathered. He will have a broken tongue, and he will be called "in the feasts of the rock" (Song of Songs 2:14), and he will be called "and the land of Judah will be a feast to the Egyptians" (Isaiah 19:17)

Verse 28

Verse 29

Verse 30

:And they rejoiced, because they were
silent. The Gentiles: And
they were comforted. And he led them to his borders, – a region. To speak a region, and comforted his friend with “and their visions of Sheol” (Isaiah 28:18) that will not be gathered within its borders. And he said, “A fortress against a fortress three times” (1 Kings 7:4). In Tanhumah: I found

Verse 31

Verse 32

And they exalted him in the assembly of the people. I will praise you with my lips, ten times (Berachot 45:)
And in the assembly of the elders. And the remnants of his words are scattered from the mouth of the rabbis (Baba Batra 15).

Verse 33

:He turns rivers into a desert. As if to say: The inhabitants of the nations are given over to destruction.

Verse 34

:To salt. To be like a salt land from the works of a farmer.

Verse 35

He turns a desert into a pool of water. He restores Hareb to its former glory.

Verse 36

Machine Translated by Google

Verse 37

Verse 38

Verse 39

:And they were clothed and anointed. And from the beginning they were clothed and clothed with the power of evil and shame.

Verse 40

Verse 41

Many – and he made the poor of his family like a flock. And he made the poor of his family like a flock.

Verse 42

: A spring. A closure, as in "You shall not spring your hand" (Deuteronomy 15:7)

Chapter 108

Verse 1

Verse 2

:My heart is true. Faithful to you.
Even my glory. That is what I am praising you. Another thing: Even my glory. Even my mouth, my glory, I will not prevent: to the one who sings it, and I will not share glory for myself.

Verse 3

The morning is awakening. The way of the kings is the morning, the morning is awakening, and I am awakening the morning; When I arose at midnight (Psalms 119:62), the harp and the lyre stirred me up; as the Lord said (Beracoth 3:): A lyre was a companion to David's bed; when midnight came, a west wind settled in it, and it played on its instruments.

Verse 4

Verse 5

From above heaven. And one scripture says, “Up to heaven” (Psalms 77:11)? The interpretation of the many (Pesachim 50:): “Here in a place called ‘Oushin,’ here in a place called ‘Oushin,’ which is not called ‘Oushin.’”

Verse 6

Verse 7

Machine Translated by Google

And answer me. All your people and your friends will follow me.

Verse 8

:God speaks in His holiness. Who will rule and bring the time and exalt His word (Psalms 68:8) I
will divide the land. I will divide the land of my enemies to Israel, a portion like his (Genesis 42:22) "A portion of one over and a
depth of the tents I will measure (:My brother")

Verse 9

Verse 10

Moab is my servant and my servant,
:On Edom I will cast you. My work is that their kings will take off my sandals from my feet.
I will be afraid. I will make them hear my voice, so that they will be afraid of me.

Verse 11

Who will lead me? For the death of the Messiah, to stretch out his hand in the cities of the fortresses, who will lay me as a
grave upon Edom: whom I smote of them "in the valley of salt eighty thousand" (2 Samuel 8:13)

Chapter 109

Verse 1

O God of my praise, do not be silent. It will be said about all Israel:

Verse 2

:What a wicked mouth. Do it.

Verse 3

Verse 4

: Under my love for you, I will pray. And
I will pray to you constantly (I found)

Verse 5

Evil under good. Seventy years I sacrifice every year in the path of seven dead nations, and ask for: for the
bodies, and they are beneficial to me

Verse 6

Verse 7

: In his judgment. Before you will come forth from your court a guilty and wicked man.

Verse 8

: His command. His greatness, Provost of Balak, as it is written, "And the king commanded the judges" (Esther 2:3)

Machine Translated by Google

Verse 9

Verse 10

And they shall be called from their destructions. All shall ask of them: What is the matter with me and my destruction? From within a voice: And ask him
A fire that shall come out upon them.
And they demanded. Meaning: From others, that the mountain of the point snatched a little, and prepared and asked. From others, it is a meaning: That others will ask about them. And he is able to solve and ask, from a strong weight: They will be questioners about the open

Verse 11

A creditor will be called to account for everything that is due to him. A person who is busy and eager to do something, falls into a trap, as if he were mad and agitated, as in "And you rode on, and you were struck with a spear" (Daniel 5:6), and so "you will be struck with a spear after them" (Deuteronomy 12:3). Even so, the creditor will be in the performance of his work, as it is said, "And many will serve a young man." (Genesis 25:23). In other words: If the creditor touches and approaches everything that he has, the creditor will be punished. The creditor's judgment will be punished and a charge will be imposed on all his property, and this will be his punishment. When he did his work, it was said, "And the younger man served much" (Genesis 25:23).

Verse 12

Verse 13

In another generation. He who comes after his generation, his name and his nature will be erased, so that even a memory will not fall upon him in the mouth of the generation: the one born in the world after his name is corrupted. Chartres Miriam Balazs

Verse 14

The sin of his fathers. The sin that was committed against his fathers, for Abraham, which took away five years of his life (Genesis 33:12), and for his fathers, which caused them to become blind (Genesis 34:5)
A And his mother sinned. She corrupted her womb and sent them to raise her on the day of her burial from the dead, so that they would not curse her who had come out.
From the destruction of Esau, as it is said (Genesis 38:8), "And Deborah died, nursing Rebekah, and the oak tree was cut down with weeping," in the Greek language, Korin, after the oak, because Jacob was mourning for Deborah, who had died as his mother, and his father, because of her death.

Verse 15

Yes, these sins are against the Lord forever.
:And the memory of Esau and his heroes shall be remembered from the land.

Verse 16

A man who does not remember to do good deeds. To deal with the mourning of his father, as Jacob did, by offering lentil stew to comfort Isaac (Genesis 25:29), for the day of Abraham's death had come (Genesis 16:11).
: I am poor. Israel

Verse 17

:And he loved cursing. The cursing of the Holy One, blessed be He, who atoned for it.

Verse 18

And he put on a curse. He prepared himself with a curse, and he rested, he unloaded the sacrifice and blessed the priests and cursed the nations:

Verse 19

Machine Translated by Google

"So be it. The curse is as small as a treason (I found it)."
And to the girdle of the girdle, and to the girdle of

Verse 20

Verse 21

Verse 22

Verse 23

:Like the shadow of his feet. At the time
of the evening I was shaken. The tongue will snort and be mad and will be silent like a locust that wanders and moves and is mad (Yerushalmi Berakhot: 4.) (I found)

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

:And he shall be clothed as a cloak. The one who wraps and wraps the whole body with every garment

Chapter 110

Verse 1

The Lord spoke to my Lord. Our ancestors asked him about Abraham our father, and I have interpreted it to them according to their words: The Lord spoke to Abraham, whom the world called Lord, “Hear me, my Lord” (Genesis 23:11)
Sit at my right hand. He tarried for my salvation and was consecrated to the Lord, there is no dwelling place but a tarrying place, and therefore He says: "And they shall dwell in the sanctuary" (Deuteronomy 1:30).
:On my right. To save my right.
:Until your enemies are subdued. Amraphel and his companions (Genesis 14:1)

Verse 2

Machine Translated by Google

:Matt. To speak of a mission, as in "every mat is bread" (Psalm 111:16)
The Lord will send your staff of strength from Zion. When you return from battle and your people are weary and exhausted, the Lord will send you: My righteous king, your king of peace, to go out to bread and wine (Genesis 14:17-18) -
:Rede. In battle :In the
vicinity of your enemies. To be sure

Verse 3

Your people are generous on the day of your army. When you gather an army to pursue them, your people and your lovers will volunteer to go out with your people, just as he had commanded (Genesis 14:14) "and he will spare his young men, the sons of his household" and will not be left behind, but will be dismayed: and Eshcol and Mamre will volunteer from them to go out to go after him with his help.
R In the holy sanctuary, apply black ointment. This will be yours by virtue of the holy ordinance that was in you from your mother's womb, which you have :Borrow was born at the age of three (Lev.)
Blackening ointment. You who have been expelled from the womb, like the discharge of a woman's urine, your path is like a well-watered field on a good day (an egg for her): And I will give you blackening dates.
To you, O Tal, your children. To you, your children will think. The paths of righteousness that you have led in your children will be to you: to you, as the Tal is pleasant and comfortable.

Verse 4

The Lord has sworn and will not be comforted. According to the one who was afraid that he would not be punished for the glutton he killed, He said: "Do not fear Abram and Gog." He will not be comforted by the good that He has spoken concerning you. You will be a priest forever according to My word, a righteous king. From your descendants will come a priesthood and a kingdom, so that your sons may inherit the name of My father, your father. The priesthood and the kingdoms that were given to him
–My word is righteous, my king. The rest is, as it is "I have multiplied the people" (Lamentations 1:1). At the word of righteous king, the priesthood and the government, as it is "the sons of David, the priests – at the command of righteous king. You are a priest. Yeshua is a priest: He was" (2 Samuel 8:18)

Verse 5

:Lord. Who was at your right hand in battle
A day of crushing the noses of kings. Four kings will judge the nations, full of corpses. This is the gospel of the covenant between the nations, which was said about Egypt: "And also the nation that they will serve, I will judge" (Genesis 15:14).

Verse 6

Full of corpses. A gathering of the dead, a gathering full of words, as in "They shall call your backs full" (Jeremiah 12:6), "who shall be called full of shepherds" (Isaiah 30:4). And will Dan be full of corpses? "The Egyptians shall be dead upon the shore of the sea" (Exodus 14:30) - a head cut off on a large land. This is a prophetic example of "the head cut off
from the house of wickedness" (Habakkuk 3:13) head Pharaoh, who was the head and ruler of a great land and considered over all lands, as it is said, "He ruled under the kingdom of Egypt, which was all the nations - peoples, and he opened it" (Psalm 111:20).

Verse 7

He drank and lived. From the Nile River in the way he walked, his land was dry and did not thirst for the waters of the rain, A place on the road therefore he was full of sorrow and said, "My light is mine, and I have made me" (Ezekiel 29:3). Another issue is the interpretation of this psalm by David.

(a) The word of the Lord to my master. Concerning the affairs of my master Saul, when I was persecuted by him.
To my lord. On my Lord, as it is written, "And Pharaoh said to the children of Israel" (Exodus 14:3), "And my people asked: Where shall I sit?" (Genesis 22:7): "Sit at my right hand. He will stay and
give me salvation." (2) The rod of your strength the Lord will send
from Zion. Good deeds are done by your hand. Another thing: Your kingdom will be established in Zion, and there he will send You will have a strong rod, and then you will fall in the face of your enemies (3) Your people will be your helpers on the day of
your battle. The people of Israel will be your helpers on the day that you wage war, as it is explained (1 Chronicles 12:21) that they were gathered against him from every tribe and tribe "in his battle at Ziklag they fell: against him "From Manasseh and Gomer" "And from the Gadites they separated themselves unto David and Gomer" (Ibid.;9)
:In the holy place of the morning ointment. In the path of the holy law that has been in you from your youth

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Your offspring will be as beautiful as a dove and as beautiful as a dove. Your offspring will be as beautiful as a dove and as beautiful as a dove.
(D) The Lord and Gog swore that the kingdoms would be yours for the whole world.
You are a priest forever. And which of the priesthoods? The priesthood that was in the high priestly office of the righteous king, and this is the kingdom that was in the high priestly office of the righteous king, which was "a priest
to the Most High God" (Genesis 14:18), and it is said: He was also a king, The kingdom of righteous kings is not a kingdom calculated against Israel: O Lord. He shall be at your right hand continually, even your Savior, who shall crush the nose of kings on the day of
judgment. Who fought with Abraham (Genesis 14:15) and with
Joshua (Joshua 5:12) and with Barak (Judges 4:10)

(6) He will judge the nations, full of corpses. And in the days of Hezekiah his son, he will judge the cities of Sennacherib, a mass of dead bodies, and he will crush Sennacherib, who is the head of Nineveh and Assyria, who is a great land, which was once a desert, whose inhabitants and its inhabitants were drawn from the waters of the Jordan, As it is said (Isaiah 37:25), "I have poured out water and drunk water, and I will destroy and be destroyed."
Therefore, they shoot their heads. He was one who praised and boasted in his greatness.

Chapter 111

Verse 1

Hallelujah and Go. This psalm is founded on the eleph of the house, with one letter at the beginning of the verse and one letter at its end, and so on from the eleph to the yin, and so on with the second psalm. The first speaks of the praise of the Holy One: Blessed is He, and the second psalm recounts the praise of the righteous.

Verse 2

Verse 3

Verse 4

Remember what he did. He established for Israel Sabbaths, appointed times, and decrees, in which it is said, "And you shall remember that you were in Egypt" (Deuteronomy 15:15), because he is gracious and merciful to his children and desires to justify them.

Verse 5

:Prey given. Feeder

Verse 6

He declared the power of his deeds to his people. When he gave them the inheritance of the nations, he made known to them his power and might. And the Midrash Tanhuma and Bid'o (Tanhuma, Genesis 11) wrote to Israel a deed in the beginning, to inform them that the land is theirs, to be inhabited by all who wish, and to uproot them and to settle others, that the nations will not devour them, saying:
To Israel, you plunderers, whom I have scattered in the land of seven nations.

Verse 7

Verse 8

Strong. They are his commandments on the height of strength, strengthened with punishment and warnings, and the horsemen are determined, this one on this: this is a cedar and a reed. And this is what Solomon said: "His markets are pillars of six and seven" (Song of Songs 5:15)

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Chapter 112

Verse 1

Verse 2

His seed will be : A righteous generation. Which will bless you.

Verse 3

Verse 4

A light shines in the darkness. As He shines, and His teaching: He Himself, as He is able, made light for them, as He says, "The Lord: My light and my salvation" (Psalm 27:1).

Verse 5

Good is a man who is generous and generous and generous. He who is generous to the poor and generous to them, and does not scruple, saying: "There is no one in my hand," and his words are scattered in eating and drinking and in drinking cups, he is corrupt in judgment and in measurement, and he is stingy with
his wealth: his words are corrupt in judgment. He who directs his own affairs (a humble servant):

Verse 6

Verse 7

:True in heart. Faithful in heart to his creation

Verse 8

:Your heart is strong. Rest assured and trust in the Holy One, blessed be He.

Verse 9

Verse 10

The wicked will fear and be angry. The tongue will act as it is and be angry, the tip of your tongue will be a pinch, and the tip of your tongue will be open and taste it: to death

Chapter 113

Verse 1

Verse 2

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Verse 3

Verse 4

Verse 5

Who is the Lord his God? In heaven and earth, who is high above to worship and low to see. From high above, and in them all is left. –Humble, establish, settle, settle

Verse 6

Verse 7

Verse 8

Verse 9

:The barrenness of the house. Zion, who is like a barrenness,
will be joyful: The mother of children. "Though Zion travailed, she gave birth to her children" (Isaiah 60:8)

Chapter 114

Verse 1

From the people of Loaz. A people who speak another language that is not the language of the Holy One, and his companion: "You will not see a people of a proud tongue, a people of deep lips and body" (Isaiah 33:19), and "Nun" and "Lama" are interchangeable, as is "Nishakha" which is: -Lishakha in the book of Ezra (Nehemiah 13:7 8)

Verse 2

And they sanctified their name by the Judah was his sanctuary. Judah took his lot, his cord, and his sanctuary, descent of the sea, as it is said (Psalms 68:28) "The princes of Judah have stoned them." And just as it is stated in the Haggadah from the place where it is said, "This is Judah, His sanctuary," that Nachshon jumped into the midst of the sea and said: I will descend to the sea. And this is what he said: Judah, His sanctuary

Verse 3

:The Jordan will turn back. All the days of the beginning will be broken.

Verse 4

Verse 5

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Verse 6

Verse 7

The land is sick. The one who pollutes the land, the Lord will remain in it, as he "raises up" (Psalms 123:5), "destroys" (Psalms 123:6), and "turns down" (Psalms 114:8).

Verse 8

:Let us give him water. And twenty-six remain, as the twenty-six of "and his life is a forest" (Psalms 50:10)

Chapter 115

Verse 1

:Not to us. Not in our way and in the strength of our works, will our people do
it? Why should we give glory to the Lord? That they may not say: Where is their God?

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

:And they will not be punished. To say, "My father will punish me" (Genesis 27:12)

Verse 8

Verse 9

Verse 10

Verse 11

Machine Translated by Google

Fear the Lord. These are the foreigners.

Chapter 116

Verse 1

I loved that the Lord would hear my voice. Thus David said after Saul was dismissed and he became king, "Return my soul to me, for you have delivered my soul from death to give me rest, for the Lord has been gracious to me, and you have gone to my house, I have died."

:I loved that the Lord would hear. I longed that the Lord would hear my voice (SA Ino)

Verse 2

"And in my days I will read. In the days of my affliction I will read, and in the days of my salvation I will praise him" (Tanhuma, Yitro 16)

Verse 3

:The cords of death. The bands of my enemies who seek to kill me.

From whom is the "chain of prophets" all to speak their own languages, as –The cords of death. “The cords of Sheol” (Psalm 18:6) (1 Samuel 10:5) And

the borders of Saul.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

In the land of the living. The land of Israel, which my enemies and my persecutors have cast out from my hand in the days of Saul, and I have returned to them in their mercy.

Verse 10

R I believed that I would speak. I believed the words of Ziba that he spoke about Mephibosheth, when he said, "Behold, all that is "My covenant is hard, and I will not go to Mephibosheth" (2 Samuel 16:4). Then I was greatly afflicted.

Verse 11

:I said in a hurry. To flee from Absalom (2 Samuel 15:14) Every man is a liar. And he

who betrays his beloved is a liar, for I have seen my son betraying me and seeking my life, and all Israel repaying me evil for good. For your sake I trusted Ziba and said: Even Mephibosheth is a liar and a traitor to me (2 Samuel 16:4). Every false tongue is not without reason. To the tongue of Hezron, the lack of confidence in which they trusted, Balaam came forth, as it is written (Isaiah 4:11) "who will not lie to him from his days." And he will be a solution to them.

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His wives are a crown upon me, and my men are a crown upon me: I said in haste in the rock of the Chaldeans, that Saul should be my savior, and I should be my savior, and there it was said, "And David should be my savior" (1 Samuel 23:22). Every man is a liar, even Samuel the prophet, who is faithful to the prophet, is a liar, who anointed me king (I found)

Verse 12

Verse 13

The cup of salvation is mine. I will offer the sacrifices of my vows, as I said to you, I will offer the sacrifice of my thanksgiving, and over the same cup in your presence I will call upon you for salvation. For the Levite does not say a song except over wine.

Verse 14

:Against all his people. Against all his people

Verse 15

Precious in the eyes of the Lord. The Holy One, blessed be He, who is hard and heavy in His sight, is a burden to His servants.

Death: Death, as in "the house" (Genesis 33:11), "the outside" (Genesis 33:12)

Verse 16

:Your servant is the son of your mother. The cultivation of a servant taken from the market is not like that of a newborn in a family at home.
:You opened my eyes to morality. You lifted my eyes from the depths of morality and death.

Verse 17

Sacrifice of thanksgiving: Sacrifices of thanksgiving for the miracles you have done for me.

Verse 18

:Vows. Sacrifices that I have vowed

Verse 19

:Within me. As in within you

Chapter 117

Verse 1

Verse 2

: For His mercy is great over him. As if to say: And even as I will, for His mercy is great over him
(21) -And the truth of the Lord endures forever. He keeps his promise, which he made to the fathers (Genesis 15:18)

Chapter 118

Verse 1

Machine Translated by Google

Verse 2

: Give thanks to the Lord, and let Israel say, "For his mercy endures forever."

Verse 3

Verse 4

Fear the Lord. These are the sons of Levi, of whom it is written (Exodus 33:22) "Who is the Lord to me?" And all the sons of Levi were gathered to him in the act of the calf, and they fought with Israel, as they said (Numbers 14:4) "We have given a head and a blow: from Egypt."

Verse 5

Verse 6

Verse 7

Verse 8

:It is better to take refuge in the Lord and trust in him. This is not a secret, but a secret of the tongue, a shadow, and a fearful word: than confidence. A sound word and a strong voice, and even so it is better to take refuge in the Lord than to put confidence in the sons of men.

Verse 9

Verse 10

They, -all nations surround me. Speaks of the wars of Gog and Magog (Ezekiel 13:11) that all nations will be As it is said, "And I will gather all nations to Jerusalem for battle" (Zechariah 14:2). I will make them miserable. I will make their tongue "dry up and wither" (Psalm 100:6).

Verse 11

Verse 12

They are like thorns. Every tongue that is broken falls upon another tongue like a spring and is torn: it is hastening to be torn and torn from its place. Therefore he falls upon the tongue of fire and upon the tongue of water, just as "they are driven out of their place" (Job 6:17), and so "my days are driven out" (Job 17:1), and so "a light shall shine upon him" (Job 18:6), just as a flaming torch, plucked from the wick, rises to its peak when it is extinguished.

Verse 13

You have rejected me, you have rejected me, you are my enemy.

Verse 14

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I am strong and sing praises to the Lord, and it has become my salvation. I am strong and sing praises to the Holy One, blessed be He, and it has become my salvation. Uzzi Yod Yitzharf, because they did not cool the place where Uzzi was called, a point of a little bit As it is written in the scripture, "And he that set not his heart and soul there, and strove against his servants and their souls" (Exodus 9:21) was

:Left

Verse 15

The voice of rejoicing and salvation. It will be a day of rejoicing in the tents of the righteous, and what is the voice of rejoicing? The right hand of the Lord does valiantly, let them shout, the right hand of the Lord exalts and slays.

Verse 16

The right hand of God is exalted. Midrash Haggadah: The Most High created the Holy One, blessed be He, at Your right hand; death did not rule over them, as it is said, “My hand also laid the foundation of the earth” (Isaiah 84:13). This is the question, “And My right hand spread out the heavens” (Isaiah 84:13). This is the right hand. And therefore the psalmist said, “The right hand of the Lord is exalted, which You created, which is on the heights of the world; it is the right hand of the Lord that will do it.” The armies of the righteous are ready to come, and there is life in them: they will live forever, and then they will not die, but will live forever.

Verse 17

: I will not die. I, the congregation of Israel, as the workers of idols, the death of the world as life and body.

Verse 18

: O Lord, afflict me. In exile, and there all my sins are atoned for, and I will not be given over to death.

Verse 19

And these are the gates of righteousness. "Open to me the gates of righteousness."

Verse 20

This is the gate of the holy house of the Lord, and the righteous shall enter therein, and there I will give thanks that thou hast delivered me from captivity:

Verse 21

Verse 22

:The stone of the builders' displeasure. A people who were lowly among the nations

Verse 23

:This was from the Lord. Thus shall all men say.

Verse 24

Verse 25

Verse 26

"Blessed is he who comes in the name of the Lord." They will say to those who bring the firstborn and to those who lift up their feet.

Machine Translated by Google

:We bless you. We bless you.

Verse 27

They forbade a feast in the thickets. The sacrifices and feasts that were clean and carefully examined from the point of view of kosher in the flesh and in the flesh to resolve all the end of From their bows, until they are brought to the aid of the horns of the altar. this psalm from not: "I will live in David his strength" (18) "Torment, torment, O Lord." On the deed of the daughter of Sheba in torment, according to the verse "Under the ram he shall lay forty days" (2 Samuel 12:6). Six New Moons David was wounded (Yoma 22:1) :And I am not given decency. Who said: "Even if the Lord has put away your sin, you shall not die" (2 Samuel 12:13) And are these the gates of righteousness? Those are the gates of the synagogues (19) Open to me the gates of righteousness. And the schools, which are of the Lord, and the righteous shall enter therein (21) I will praise you for having afflicted me. From hence and hence said David and Samuel and Jesse and my brothers David, as he interprets: On the eve of Passover (Pesachim 11:1): He who said this did not say this.

Chapter 119

Verse 1

Verse 2

Verse 3

:They have done no wrong. Blessed are they if all this is in them, if they walk in his ways. Even though they have done no wrong, there is no reward for them unless they walk in his ways. There is no evil, Even though you say, "Turn away from evil and do good" (Psalms 34:15): All is well, except if you do good (Midrash Agada)

Verse 4

Verse 5

May my ways be blessed. The thousand are hidden in Thebeh, the one who falls from his body to the ground, like the thousand that are in "my brothers in your ears" (Job 13:17) and the thousand that are in "your fat" (2 Kings 4:2). My prayers are for these: that my ways may be made straight. Therefore, "I pray to my Lord before the prophet who is in Samaria and Gog" (2 Kings 5:3) Go before the prophet Which is in Samaria. And they said, "Achliut Shuhait" - My Lord's needs, to be glorified in Him." Balaam: Like a man who says: "I am a Levite and I am a prophet and a wise man."

Verse 6

Verse 7

Verse 8

Verse 9

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Verse 10

Verse 11

:I have hidden it in my heart. I will not let it be forgotten by me.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

I will be busy. I will be busy, as "a man shall rejoice in his work" (Isaiah 17:7), "and let him not rejoice in the words of a liar" (Exodus 5:9)

Verse 17

"Reward for your servant. A thing that I will live in return for your mercy."

Verse 18

:Wonders of your Torah. Things hidden in it, which are not explained in
it :Wonders of your Torah. Wonders of your interpreters, which are not explained in it (I have found)

Verse 19

I am a stranger in the land. The days are short.
:Do not hide from me. Your invisible commandments that I have eaten to fulfill, which if not now I would have feared

Verse 20

Verdict. My soul is consumed by the heat of desire, like "Carmel is scorched" (Leviticus 2:14). And they are comforted by a companion for thirst: "I will make the pride of Jacob faint" (Amos 6:8), and both of them are a broken tongue.

Verse 21

Verse 22

"Roll over me." To roll away, as in "And he rolled away the stone" (Genesis 29:10).

Verse 23

Machine Translated by Google

:They spoke of me. Even though the kings of the nations of the world mock me because I deal with the Torah

Verse 24

:Entertainment. Business

Verse 25

(16) -May your life be according to your word, just as you promised me by the hand of Nathan the prophet Toba (2 Samuel 7:12).

Verse 26

:I have told you. You have told me my needs and my sins, and you have punished me.

Verse 27

Verse 28

:My soul has leaked. It has dripped, as if: it has been lost and carried away

Verse 29

Verse 30

I have obeyed your judgments. I have devoted myself to your judgments and have kept your testimonies, to choose your way of faith. I am yours: I have asked: your way that is false has been removed from me.

Verse 31

Verse 32

Verse 33

:And she shall gather a scepter. She shall keep it in all her ways, and the scepters of her paths, to the tongue of scepters, Teraces Balaam

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Machine Translated by Google

"Arise, O LORD, and keep thy word, which thou
hast promised me, saying, If thy children take heed to their way and to their That which is in your fear. That which I and my seed shall be
body, they shall fear thy name." (1 Kings 2:4)

Verse 39

My reproach is past. My iniquity is forgiven me, and my enemies will not again triumph over me, because your
judgments are good. And I will accept as my ransom the forty rams (2 Samuel 12:6)

Verse 40

Verse 41

:And I will come. Your salvation will come to me according to your word that you have assured me.

Verse 42

Verse 43

And may the word of truth be revealed from my mouth. And may the word of truth be revealed from my mouth, as it is said, "And God shall preserve the
house of your father" (Genesis 30:9) (I found)
:You have spoken very truly. In all my precepts and in all my laws, which I have not failed in, I
will begin. I have hoped

Verse 44

Verse 45

:And she will walk in a spacious way. She will walk freely and freely in Israel.
:I have asked. I have bowed.

Verse 46

Verse 47

Verse 48

Verse 49

(16) -Remember the matter. The prophet Nathan will give it to your servant. (2 Samuel 7:12)

Verse 50

Verse 51

Machine Translated by Google

Verse 52

: Your judgments are from eternity. You bring torment and turn from your anger and forgive, and therefore I will comfort them.

Verse 53

Verse 54

Verse 55

I remembered at night. In a time of trouble and darkness.

Verse 56

This was mine. The crown of my beauty is mine for a witness, and to my seed that shall see thy kingdom, because thy commandments are mine: I am a Nazarite. Thus have the wise men of Israel sought it (I found it) (I have found it)

Verse 57

:To keep your words. Keep your words that will make me strong in you, you are my portion.

Verse 58

:I have turned away from you. In the language of "The Lord has spoken, my soul says, 'How much better it is!'" (Lamentations 3:24)

Verse 59

I have considered my ways. The loss of a commandment is like its reward, and the reward of a transgression is like its loss, for your sake I have made it my footstool: for I have seen that it is the best in all things (and he called her Rabbah).

Verse 60

Verse 61

The ropes of the wicked are my burden. The help of the wicked is my plunder, as it is said, "He will eat up the day" (Genesis 47:27), so his friend is a comforter. And he will be a comforter to his friend, as if to say: They have increased and multiplied against me.

Verse 62

Verse 63

Verse 64

Verse 65

Machine Translated by Google

Verse 66

Verse 67

Before I answer you. You are my strength, before I meditate on them in my schools, I despise them and sin. And when I answer them, I
yy keep your law, which the schools teach me to turn away from transgression. Therefore I ask of you
: Good taste and knowledge for my country
And therefore "the Lord I will answer. To a tongue that is different and ponders in the house of the midrash, just as your saying answered my tongue.
will judge the man who will make him a fire and a plague out of the tents of Jacob" (Malachi 2:12), a fire among the wise and a plague
among the learned.

Verse 68

Verse 69

:They have dealt falsely with me. They have conspired against me with falsehood, and thus "they have dealt falsely with me" (Job 14:17).

Verse 70

Verse 71

It is good for me that I have suffered. That I have been afflicted and afflicted, that I may turn from my evil way and keep your statutes.
In other passages I have found this: It is good for me that I have suffered and my body, it was good in my eyes that I should suffer
torment: that I might learn Torah in sorrow.

Verse 72

Verse 73

Verse 74

I will start Those who fear you will fear me. They will be happy and rejoice, because I am like my greatness, and I am the mountain of those who fear you.
talking to you. :

Verse 75

:And faith is a test. Even a test.

Verse 76

Verse 77

Verse 78

Machine Translated by Google

Because my reward is false. Because I have found my salvation for nothing. I say: For the sake of the whiteness of the face, that it is said that it will be given in what? And he did not sin (Sanhedrin 17.) – He: He came upon a man's wife from

Verse 79

They will return to me, and I will fear you. The Sanhedrin, when they were separated from their people, was torn from them by sin (Sanhedrin 17). Even if a woman is cast out, he will set his eyes on her, and whoever touches her will not be cleansed (Proverbs 6:29).

Verse 80

Verse 81

:My soul and body are broken. My body is broken.

Verse 82

My eyes are full. I watch constantly until I am full.

Verse 83

: A lump of leather dried in smoke. A lump of leather dried in smoke

Verse 84

:When will it be done? That I will see in my days

Verse 85

:I have become a cursed enemy. Those who come to sculpt me without a law

Verse 86

All your commandments are faithful. Moab is my enemy, and not Moabite (Yevemot Az), and they have pursued me falsely to take me captive. :A lie has persecuted me. My enemies have persecuted me in vain.

Verse 87

As if I were not on earth (Job 19:19), and I stood on my own feet, and it was said to me: The wicked have laid wait for me to destroy me from the midst of the congregation.

Verse 88

Verse 89

Verse 90

Verse 91

Verse 92

Machine Translated by Google

Verse 93

Verse 94

Verse 95

Verse 96

"You have opened my mouth" (Psalm 16:16) and to the peppercorns, and so on: to every end and body. To the curling iron to every end. To every end of a matter there is an end and a limit, but to your commandments there is no end and no limit to their completion: "I have found"

Verse 97

Verse 98

Make me wiser than my enemies through your commandments. About Doeg and Ahithophel he said, "I will not come to him, whether he hears or not (Sotah 21). For ever the secret of the Torah is in my hand, because I have learned from all my teachings. From this to my measure: you are a little, and from this to my measure you are a little (after that, from my measure, my master is a little)

Verse 99

:Shia to me. All my shia was in them

Verse 100

Verse 101

:I have consumed my feet. I have shaken them, as it is said, "You have consumed me this day from the coming of blood" (1 Samuel 25:33).

Verse 102

Verse 103

:We are tired. We are tired.

Verse 104

Verse 105

A lamp to my feet, O Lord. When I come to the teaching of the Lord, I am filled with the Torah, and there is an interpreter of my sign from: The prohibition is like a lamp that saves man from the lowly.

Verse 106

Machine Translated by Google

Verse 107

I answered. I became poor and humble, as "in affliction before me" (Exodus 10:3), and "the pride of Israel is afflicted before him" (Hosea 5:5).
The Jonathan translation translates: "and you will be ashamed." And my affliction is counted as a measure, for your sake my life is according to your word.
I answered: My illness is the one who drives knowledge crazy, and his name is poverty in the tongue of a man (Khulin S:)

Verse 108

:The offerings of my mouth. The words of my mouth are offered to you, every offering of my tongue is a willing offering.

Verse 109

My soul is in my hands continually. I have been in many places, in many dangers close to death, and yet I have not forgotten your law (on the way he will be occupied with the law)

Verse 110

Verse 111

Verse 112

:To them forever. On their paths and on their paths

Verse 113

Branches I hate. Those who devise evil plans, as it is written (Job 20:2), "Therefore my enemies will sit upon me," (1 Kings 18:21), "on the branches of the vine." When it is called branches, it is the name of the one who devises, and when it is called branches, the tongue falls on those who devise them.

Verse 114

Verse 115

Verse 116

Verse 117

And I will be busy, as in "And let them not delight in lying words" (Exodus 5:9). Another thing: And I will dwell and dwell in your statutes. For our tongue" (Deuteronomy 28:37): "And for our tongue" (translation for the tongue is a story and a memory, as in the translation "and
Onkelos (:

Verse 118

You gave them to Marmas, as "all the knights of the Lord are a curse" (Lamentations 1:15) : You trampled. You trampled,

Verse 119

Machine Translated by Google

Verse 120

Nailed. As (Job 4:15) "You nailed the hairs of my flesh," like a man whose hairs stood on end. The Lord said: "And I will fear your judgments.
From the punishment of your judgments."

Verse 121

Verse 122

Your servant is a raven. To the tongue of the shadow, Granthai Balazs. Be a raven in my path against evil (as it is said: Be a raven that keeps your commandments)

Verse 123

And to say, "Your righteousness is my confidence."

Verse 124

Verse 125

Verse 126

A time to do for the Lord and for the people. It is time to call upon the Lord, before whom I will understand and declare your testimonies, to understand a time to do for your name, which you will do for those who have broken your law, to find favor and forgiveness and it will be found for them, and I will do so for all the transgressions that are in my hand. And many of them taught that they should follow the words of the Torah in order to act as a shield for Israel, like Gideon and Elijah on Mount Carmel, who sacrificed on the high place (Berachot 33). The phrase "Od Siyag" is a place of refuge and a place of refuge, which I saw mentioned in the Haggadah (Yerushalmi Berachot 9:4, Midrash Shmuel 1:1) is interpreted as: The Torah is sometimes a covenant-breaking force, so that a person (open) must be in the Torah at all hours of the day.

Verse 127

Therefore I have loved you. Because I have loved your commandments, I have sought you; teach me in my time of need, and what I shall do for you, and you will please me. Therefore, the multitude of those who have been saved, as it is said, “Therefore I have seen your face” (Genesis 33:10), “Therefore you know our heritage” (Numbers 10:30), “Therefore Yitrah has done” (Isaiah 15:7)

Verse 128

Everything you have commanded in your law : –All my commands are all righteous. All my commands
are righteous in my eyes, and I say to them: Ye shall be righteous. All this is good, I will endure and run to me. :I will serve.

Verse 129

Your testimonies are wonderful. They are covered and your testimonies are wonderful among the sons of men. There are six easy commandments that you have multiplied in the land of Egypt (7 - Shecharan, like the sending of the sheaf) (Deuteronomy 22:6)
"Therefore, my soul is my salvation. All of them, for we do not know which will prosper" (Ecclesiastes 11:6)

Verse 130

Open your words, O Jair. The beginning of your words enlightened the heart of Israel, for you were the one who understood many times when you said (Exodus 20:2), "I am the one who brought you out," and you acknowledged the good that you did for them, that you bought them from the house of slaves.

Machine Translated by Google

To know that you are their Lord and they will accept your godship over them, "You shall have no other gods before you," and then you will cut off your branches. Another thing: Open your words, O God, and illuminate the beginning of your words in their creation (Genesis 1:3). "Let there be light" means understanding of
times. From that day on, they will understand everything and will be opened (to begin and open) in the words of the Torah, and they will be comforted and gathered together.

Verse 131

:And he breathed. To swallow with the tongue, as in "breathed with the spirit" (Jeremiah 2:24)

Verse 132

Verse 133

Verse 134

Deliver me from the oppression of man. The evil one who oppresses the creatures. In other interpretations I found: Deliver me from the oppression of man, deliver me from the oppression of man.

Verse 135

Verse 136

Verse 137

Verse 138

Verse 139

You have narrowed me down, my envy. The envy that I envy for your joy over the forgetfulness of your words, narrowed me down and made me jealous: I found them (I found them)

Verse 140

Verse 141

I was young and humiliated. As you said, "And David was the least" (1 Samuel 17:14), I have despised myself to be taught by the Torah scholars, for I have not forgotten your commandments, nor have I forgotten them, nor have I forgotten them, nor have I forgotten them, nor have I forgotten them, nor have I forgotten them, nor have I forgotten them, nor have I forgotten them, nor have I forgotten them, but have forgotten them, and My business, and for ever: Make me understand their righteousness, and I will live in them "for it is your life and your end" (Deuteronomy 30:20)

Verse 142

Verse 143

Machine Translated by Google

Verse 144

Verse 145

Verse 146

:(The sign of your testimonies is like the blood of a man, the Lord is a dream, but the rest of your testimonies is a dream)

Verse 147

Verse 148

Ashrams. At midnight, I will keep watch (Lamentations 2:22); and according to the words of the Omer (Lamentations 2:22), ‘the three watches of the night’, David would stand from his post in the first third of the night and engage in the Torah until midnight, as it is said: To the Lord in Your words, and from midnight and to the gladness he would engage in songs and praises, as it is said: It is said, "At midnight I will rise to give thanks to you."

Verse 149

Verse 150

Fight against the pursuers of lust. The counsel of sinners who walk in the counsel of their own sinners, and turn away from Your law to follow the counsel of their own wickedness.

Verse 151

:You are near. To those far off who stray from your law, if they turn from their ways.

Verse 152

I knew your testimonies before. Before the word was spoken, I knew it from within you: before they inherited the land, you commanded them over the firstborn, and the high places, and the tithes, and before they gave them rest from their enemies, you commanded them, "And the Lord your God will give you and your people rest" (Deuteronomy 25:19) to establish your king, and to defeat Amalek, and to build a house. The Choice (Sanhedrin
20:) :That you may establish them forever. That you may establish your testimonies against all things that are to come to pass at the end of the world.

Verse 153

Verse 154

Verse 155

Verse 156

Machine Translated by Google

Verse 157

Verse 158

Verse 159

Verse 160

The beginning of your word is true. The end of your word is true, and it is established on the beginning that it is true, that when the nations hear, "I am he," and "they will not be ashamed. As for the way that they hear, it shall be yours," and "you shall not be ashamed" (Exodus 22:7). They said: All is for His pleasure, and
A blessing that is true - "Glory," "You shall not kill," "You shall not commit adultery" (Exodus 22:13), pronounced on the head of the
:)Kiddushin no.(

Verse 161

Verse 162

I am grateful for your words. For the assurance you gave me. Another thing: For one of your hidden words, when I understand it. And many of them preached on the Passover (offerings from the Holy Bible): When David was in the house of the priest and saw his strength without a turban, without a turban, and without a Torah, he said: Woe to me that I am naked from all the commandments. As a bird that was consumed by the Passover rejoiced, and said on his departure (from the house of the priest): We have been given according to your word, we have been given in a covenant and not In the speech, it is said (Genesis 17:9): "And God said to the circumcision that began: Abraham, and you shall keep my covenant."

Verse 163

Verse 164

Seven a day. In the morning, two before the reading of the Shema and one after it, and in the evening, two before it and two after it (Berachot 11:)
:On the judgments of Your righteousness. On the reading of the words of the Torah (Berachot 21).

Verse 165

Verse 166

:I broke. I was healed.

Verse 167

Verse 168

:All my ways are against you. You know all my ways.

Machine Translated by Google

Verse 169

:According to your word, give me understanding. The words of your law are according to their conduct and their beauty.

Verse 170

Verse 171

:Question. Discussion

Verse 172

Answer my tongue. All poverty is a loud voice, and it is the father of all their words. "And the Levites answered him and said" (Deuteronomy 27:14)

Chapter 120

Verse 1

The song of exploits. The Levites recited it on the fifteenth day of the month of the Jordan, from the time of the Israelites to the time of the women, and there were fifteen of the psalms of the Song of the Month (Sukkah 5:4). And many of them said that David would establish the tabernacle of the tabernacle, as it is explained in the tabernacle of the tabernacle (Sukkah 55). And according to the Haggadah :Pitronu is a song for a hundred wrongs (Yerushalmi Sanhedrin 10:2)

Verse 2

:A false judgment. The seed of the wicked, who are the cause of the righteous in their mouths with wicked plots.

Verse 3

Go. The Holy One, blessed be He. :What will be given?
And what more shall I add to you? Keep and keep, for you are given before the drinkers of keep (Erachin 15:)

Verse 4

:Half a two-year-old hero. And the mountains of the slain in a place far away, as far as
the arrow, shall be quenched from the sides, and these shall be quenched from the outside, and not with embers of harness. All the embers, quenched from the outside for you. What is the end of the slain (Genesis 33:19). Another thing (Erachin 15:): What will the Holy One give you in blessing, that he may cut you off? Half of the mighty with the coals of the bridle. Half of the slain and the slain:

Verse 5

sons of Meshech Woe to me. The assembly of Israel said, "I have been greatly afflicted by the many exiles. I have been afflicted by the and Meshech." (Yoma 10:2) Jephthah (Genesis 10:2) in the kingdoms of Persia and Greece.

Verse 6

Verse 7

:I am Shalom. With them.
:And I will speak. Peace be upon them, what is the threat to fight against me?

Machine Translated by Google

Chapter 121

Verse 1

A song of exploits. The simple fact is that when the Levites began to perform exploits, they said, "Song of this, even through me."
:(This song is not written in the beginning, there is no beginning or end (I found it) a song of virtues.
It is indicated in the psalm that I am ready to do good deeds for the righteous, to come from under the tree of life to the throne of glory,
as it is stated in the books of Deuteronomy (Deuteronomy 37): The song of virtues is not written here as a song of virtues for me,
who am ready to do good deeds for the righteous. Let us prepare for the coming. And this is what the –But a song of exploits
Clear One established (in the removal of the Diocese of the Second Day of Dusk, which was established by Rabbi Eliezer the
Clear One, who is the son of Rashbi, on the feast of the Feast of the In-Dorshim): "And from its beginning thirty virtues, this is its
virtue from this to the glory of the flying and the flying, in the joy of the song of virtues" (Kiss)

Chapter 122

Verse 1

I rejoiced when they said to me. I heard the sons of men saying: When will this old man die and his son Solomon reign? And
he will build the temple of the sanctuary and put on his sandals? And I rejoiced (Mat 10.)

Verse 2

His feet were pillars. In battle, in every place by the gates of Jerusalem, where the Torah is written: (10 plagues).

Verse 3

Jerusalem is built. When Solomon the son of Benjamin had built the house of the sanctuary in the midst of it, he built the
tabernacle and the
place: and the ark and the altar, as a city that was joined to it. As for Shiloh, the inscription is similar to this, which says
(Deuteronomy 12:9) "To the place of rest and to the place of inheritance": Rest is Shiloh, inheritance is Jerusalem (Books of
Deuteronomy 60). And many of them said (Ta'anit 5.): Yes, Jerusalem is built in heaven, and the Jerusalem of the dead will come to be like death.

Verse 4

: The third day the tribes came up. Which, in Shiloh, the tribes came up when they came up from Egypt, and the tabernacle was
settled among the tribes of Yah. Which is a testimony to Israel. According to me, the nations were from the land of Egypt
after them, and they said of them that they were fornicators, if in their bodies the sultan of Egypt was among their wives, not all
of them were living. The Holy One, blessed be He, said: I testify against them that they are the sons of their fathers. He
called them: Haruobeni Hashimeoni (Numbers 27:14), adding to them the letters of the name, one from here and one from
there. This name was found to be a witness to Israel.

Verse 5

For they shall dwell and dwell. For also in Jerusalem shall the tabernacle be established, and they shall sit there as thrones to judge
among them: the nations (Tanhum, Kedushim 1), and as thrones of kingdom for the house of David

Verse 6

: May Jerusalem be in peace. And they will say to her, "May your lovers be happy, and may there be peace in your army."

Verse 7

Verse 8

Machine Translated by Google

: For the sake of Israel, my brother
and my friend: I will speak. I, King David, peace be upon you.

Chapter 123

Verse 1

:Song and body of the Yishvi. Yod Y'Tira

Verse 2

Verse 3

Verse 4

The mockers: The mockers of the nations, who have
despised the valley of the Greeks, which is Jerusalem:
The Gentiles: Write one, and they shall sing.

Chapter 124

Verse 1

Verse 2

Verse 3

:In the freedom of their mouths. When their mouths are black, their mouths are black. In freedom. As in "in deeds" (Ezekiel 23:21)

Verse 4

:Illness. To speak ill.

Verse 5

Verse 6

Verse 7

: His soul [is] like a bird that has escaped. From them like a bird that has escaped from the roar of the eagles.

Chapter 125

Machine Translated by Google

Verse 1

The song of the exploits of those who trust in the Lord. They will not be moved, like Mount Zion, which will not be moved, for as the mountains surround Jerusalem, so the Holy One, blessed be He, surrounds His people.

Verse 2

Verse 3

For the wicked tribe will not rule over the fate of the righteous. (For the Holy One, blessed be He, will not allow the wicked to rule over the righteous), for the righteous will shine from stretching out their hands in iniquity.

Verse 4

Verse 5

And they will cast their wickedness upon the people to find evil plots, the Lord will lead the workers of iniquity against them.

Chapter 126

Verse 1

: When the Lord returns, Zion will be restored. The exiles of Babylon will be like dreams.

Verse 2

Verse 3

Verse 4

Like streams in the Negev. Like streams of water in a dry land that a messenger sends forth, so will Martyvin be in your return, so that they may not rejoice, - the Sabbaths of those who sow in it, in a land of famine, in tears: a brook is cut off by the streams of water when they are sent forth.

Verse 5

Verse 6

The Lord will go and weep and mourn. So Israel will be a sower before the Holy One, blessed be He, who is righteous in tears in exile, and in his harvest he will reap when his wages are paid to him for the future.

Chapter 127

Verse 1

Machine Translated by Google

The Song of Solomon's Deeds. This is a song that David said about his son Solomon, who was filled with the Holy Spirit to build the Temple, and on the day Solomon married Pharaoh's daughter, he said about this (Jeremiah 33:3): "This city has been to me a provocation and a provocation from the day that its inhabitants built it." Therefore, this psalmist said: Why should my son build bricks? House and house after house, where he does not desire it, his labor is in vain: his builders are in vain.

: A diligent watchman is worthless. The watchman is free.

Verse 2

It is worth it to you. In the high places of the arts, those who are late in their worship and those who are sad and in distress: in the bread of sorrows of the Torah: so it
will be given. The Holy One, blessed be He, is a paradise for me, who wanders a year from his eyes on the path to engage in Torah: to his friend it is hateful. To wander from his eyes it is sleep (Ketubot sev.)

Verse 3

:Behold, the inheritance of the Lord. To him belongs the man
: Sons. These are the disciples whom he is standing, who are the sons of the Lord (Deuteronomy 34:11).
The fruit of the belly is sweet. The fruit of the Torah is sweet in the heart, as it is said: "How pleasant it is to keep it in your belly" (Proverbs 22:18)

Verse 4

:Like spears in the hand of a hero. To fight with them against his
enemies: So are the sons of youth. The disciples that a man has trained from his youth

Verse 5

Blessed is the man whose bag is full. Of them are half, half a bag, as the wise man says: "They shall not be ashamed, for they shall
speak with their enemies in the gate." The disciples of the wise, who are one with another in their walk, and appear as enemies to one another (Kedushin 3.) (Tosafot)

Chapter 128

Verse 1

The Song of Virtues Blessed is everyone who fears the Lord. All of them are steadfast and virtuous, according to what is written: "Blessed is the man" (Psalms 1:1), "Blessed is the man" (Psalms 12:1), so it is said here as it is, for the multitude of women

Verse 2

:He will touch your hand. The one who touches his hand will gain two worlds (Berachot 8.)

Verse 3

:Like a fertile vine. Its sons are numerous.
In the courtyards of your house. According to me, your path will be a safe one. Another thing in the courtyards. If you have a wife, you will be fat in the courtyards of your house, which you will not get used to.
Your children are like olive trees. As olive trees have no chariot, so your children are not worthless.

Verse 4

Verse 5

Machine Translated by Google

:From Zion. Which is the gate of heaven (Genesis 28:17) :In the
goodness of Jerusalem. "And you shall rejoice in all goodness" (Deuteronomy 22:11)

Verse 6

And you shall see children for your children. And they shall not come to quarrel over a matter of deliverance, and then there shall be peace upon Israel. You shall add: children for your children. They shall inherit an inheritance, and no woman shall be jealous for their heart, then there shall be peace upon them forever.

Chapter 129

Verse 1

Verse 2

Verse 3

The plowmen have longed for their plowing. He is the plowman, "like a plowman's plow, near a field" (1 Samuel 14:14).

Verse 4

Verse 5

Verse 6

:That which is first pulled out is dry. That which is first pulled out and torn from its place is dry.

Verse 7

And we will go outside. As it is written, “And they shall bring your children outside” (Isaiah 40:22), so it is written, “Even outside I will be naked” (Nehemiah 5:13).

Chapter 130

Verse 1

Verse 2

Verse 3

Verse 4

Machine Translated by Google

How difficult is forgiveness. You did not give permission to the messenger to forgive, as it is said, "For he will not bear your iniquity" (Exodus 23:21).

:For the sake of the fear. Therefore, no one can be sure of another's forgiveness.

Verse 5

My hope is in the Lord, my soul hopes. Hope after hope, as "Hope in the Lord, be strong and courageous, and hope in him" (Psalm 27:14), as watchmen watch for the morning, watch for the morning.

Verse 6

My soul waits for the Lord, watching for the morning. Make me one of those who watch for salvation. Watching for the morning. Watching and returning and watching, end after end (I have found)

Chapter 131

Verse 1

O Lord, my heart and my body are not haughty. I have not acted wickedly, I have not done great things: pleasures of building and planting, as my son has done. I am to you like water that has no hands or feet, like a cast-off corpse against you :)SA is not (

Verse 2

:I am still and silent. My soul is like a camel to you, which is given to its mother; camel. A suckling donkey: As a suckling donkey to my soul. My soul is close to you like a suckling donkey to its mother.

Chapter 132

Verse 1

The Song of Praises The Lord remembered to David all his afflictions. The affliction of his soul, which he labored and toiled to find a place for you: (Tanhuma, Nasa 13)

Verse 2

Verse 3

Verse 4

Verse 5

:Until I find a place. Until he knows where it will be, there will be a place of sanctuary (I found)

Verse 6

:Hear us. The gospel
–In the opera. In the place of the thought and the thought, as in (1 Samuel 1:1) "the son of Tohu the son of Tsouf, an Ephrathite" thought, Abaginus. Another thing: Shema'unah in Ephrathah in the Book of Joshua (Joshua 15) who returned from Ephraim, "and the border was drawn up," and there it is - in all the red it says (Joshua 15:6 18) "and the border went up."

Machine Translated by Google

It says (Joshua 15:8) “And the border went up to the hill of the Jebusites, Jerusalem.” Jerusalem was found to be high and exalted above all the lands, and it was seen from the heart of the Holy House, as it is said (Deuteronomy 17:8) “And it rose and rose,” teaching that the Holy House was high above all the land of Israel. Thus it is required In the slaughter of holy things (sacrifices: 45:)

They grazed her in the thickets of the forest. On the border of Benjamin, which was ruled by the forest life, as it was said: "Benjamin, a wolf will devour" (Genesis 49:27).

Verse 7

: Prophecy. Name for his dwellings

Verse 8

Verse 9

Verse 10

:Do not sit before your anointed. Shlomo, when he came to prepare the Ark there (Shabbat 30).

Verse 11

Verse 12

:And my testimony is this: This is what I teach.

Verse 13

Verse 14

Verse 15

:Side. A prostitute

Verse 16

Verse 17

Verse 18

:Yazÿt. Yair, as in "and they sparkle like the eye of bronze" (Ezekiel 1:7)

Chapter 133

Verse 1

Machine Translated by Google

Song and Body Behold, how good and how pleasant it is for brothers to dwell together in unity. When the Holy One dwells, blessed be He, in the chosen house with Israel, brothers and sisters (Song of Songs 5:1), and He will be one with them.

Verse 2

:The best oil. With which Aaron the priest was anointed
That descends. From the top of his head to the top of his head, that the old man lies on the top of his head. So the dew of Hermon, which they carried on the mountains of Zion, and the dew that descends from Hermon to the mountains of Zion. As the oil of the anointing oil is for greatness, so is Mount Zion for beauty and for glory to Israel. The best oil is like the dew of Hermon. Thus it is, as it is said, "And he shall be as a people as a priest" (Hosea 4:9). And many of his brethren, Moses and Aaron, taught the Sabbath of the anointing oil, and the anointing oil of the holy ones (Hosea 12:11). All the psalms. But Yeshua is in the words of the Torah: And he received a parable and a reproof, and the words of the wise and their riddles, and the essence of a song. The exploits on the Temple are said

Chapter 134

Chapter 135

Verse 1

: Hallelujah Hallelujah, praise the name of the Lord and his people.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Lightning for the rain of Asha. They are the shining lights of the sky that shine and illuminate before the rain, which is read: Ashleyildash Balaaz:
Motzeva. To the tongue of Mtzia, as if to say: Treasures of the Spirit, and there they are commanded to be sent by Him in His mission.

Verse 8

Verse 9

:Within me. As in within you

Machine Translated by Google

Verse 10

Verse 11

Verse 12

Verse 13

And as you reigned then, so it is now, and you will be able to judge and avenge them with your hand: you have avenged us. O Lord, your name is forever. According to your greatness

Verse 14

:For the Lord will judge his people. He will judge their judgment from their enemies.
:will be comforted. will be entertained (will be delayed)

Verse 15

Verse 16

Verse 17

There is no breath in their mouths. There is no breath in their mouths, even as this beast, all that dwelleth in them, that they speak not as a man. And since there is no breath in them, there is no need to interpret the spirit of the nose. Even this is open, and "Even them, and they have no fragrance" (Psalms 15:6) A little (SAA is not)

Verse 18

Verse 19

Verse 20

Fear the Lord. These are the foreigners (Midrash Tehillim 22:29) (I have found)

Chapter 136

Verse 1

Verse 2

Machine Translated by Google

Verse 3

Verse 4

To do great wonders for himself. In the beginning, no angel was created as he did for the wonders of the heavens: and the earth, the sun, and the moon.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

To strike the Egyptians with their firstborn. With their firstborn it is not said, but with their firstborn: They stood in the firstborn and cried: The cry of their fathers who tarried in Israel when they heard it, the tenth part was touched by the mouth of Moses.

Verse 11

Verse 12

Verse 13

:To the cuttings. Twelve pieces to the twelve tribes

Verse 14

Verse 15

Verse 16

Verse 17

Machine Translated by Google

Great kings. Here he alludes to three and one kings, and compares Pharaoh and his army and the plague of Egypt to mighty kings, more formidable than they. The weight of Sihon is as against all of them, each one in his own way. And so the interpretation of the verse is: "To Sihon king of the Amorites, and to Og king of Bashan, and to all the kingdoms of Canaan" (Psalms 11:11). So also: In the Aggadah

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

:In our affliction he was remembered to us. In Egypt he was remembered to us (Exodus 2:24)

Verse 24

:And they will disband him. From among you, and all this will be a wonder to us.

Verse 25

:Give bread. Here, mercy is implied (all actions)

Verse 26

Give thanks to the God of heaven. He prepares food for all flesh. Ten and six times, "His mercy endures forever," they say in this psalm, as opposed to ten and six generations when the world was without Torah and was established by His mercy: Blessed is the Holy One.

Chapter 137

Verse 1

By the rivers of Babylon, where they will dwell. When they go down into exile, and Nebuchadnezzar asks them to sing as they were: a song on the pulpit (Pesikta Rabati 1)

Verse 2

:On Arabs. Arabs of Nahal (Leviticus 23:5)

Verse 3

Machine Translated by Google

And they shall rejoice in him. Of all the instruments of the watchman upon whose name they are called, so shall they be comforted, and they shall rejoice in him, and they shall rejoice in him of joy. And he shall be able to answer his enemies who are mockers: and to make his children to swear, "And they that mock me shall swear by me" (Psalms 129:9)

Verse 4

Verse 5

If I forget you, Jerusalem. The assembly of Israel says so.

Verse 6

If I do not go up to Jerusalem, I will go up to the memory of the mourning of our destruction, to remember it at the head of all my joys (Baba: Batra 6:)

Verse 7

Arouse, arouse. The tongue of a destroyer, and the "walls of Babylon, the broad place, shall be shaken" (Jeremiah 5:11), and the "foundation of the foundations" (Habakkuk 3:13). And it shall not fall except upon a thing whose roots are rooted out of the earth.

Chapter 138

Verse 1

: Against God I will remember you. In the sight of the angels (angels)

Verse 2

How great is your word! Your name is above all your might (the Amidah prayer) "Be jealous and avenge them" You are magnified above all your name, which you have made known to us (Nahum 1:2), and the word of assurance of your goodness and mercy: praise and forgive us.

Verse 3

You have made me afraid. You have made me great.

Verse 4

For they heard. When they heard the words of the Lord, "You shall not kill, you shall not commit adultery" (Exodus 20:13), they were grateful for the words of the Lord, for His kingdom over them - for "I am" and "it shall not be yours" (Exodus 22:3). It is for me to accept ": Begin, and then in the same way he will cut off all his cuttings (Kiddushin No.)

Verse 5

Verse 6

: Know. He will be tormented, as in "And he knew them among the men of Succoth" (Judges 8:16)

Verse 7

Verse 8

Machine Translated by Google

:It will be finished in my time. They will pour out on my hands in
my troubles: The works of your hands. In the house of choice, where it is said, "Your hands have established it" (Exodus 15:17)

Chapter 139

Verse 1

Verse 2

:A daughter to my neighbor from afar. A daughter from afar, to draw me to your friendship and your love:To
my neighbor. To bring me closer to you

Verse 3

And you have surrounded me with a circle of protection, so that I cannot do My broad and square is a field. My paths and my paths
anything without your knowledge. You have given me a "round golden thread" (Exodus 25:20), and now my friend is comforting. And many of
his disciples have taught (Nada 1:1) on the basis of the Tashmish that the child was created from the clear, the clear, and its interpretation is You
have given me a "round golden thread" to explain the clear, the clear, and
:Situation. To the extent

Verse 4

Verse 5

:You have afflicted me before and behind. My face and my back
:Kapka. Your oppression and your humiliation, the destruction of the city of Balazs

Verse 6

And there is no place for me to flee from your presence (I have found it). :Palia, knowledge and body. Covered

Verse 7

Verse 8

: and exit. Matza and Mishkab

Verse 9

I have wings like the dawn. If I had wings like the dawn, which shines for me from one end of the world to the other, then I would fly
away until I dwell in the farthest reaches of the sea.

Verse 10

Verse 11

Y. And darkness shall cover me, and thou shalt not see me: I shall be hidden in the And I said, "I will be dark, and you will be my refuge."
darkness: and thou shalt make me to speak "breath" (Job 24:15)

Machine Translated by Google

And the night is light before me. And the night will be darkness before me, this light is for the tongue of darkness, as if "a cloud spreadeth forth its light" (Job 37:11), and so "all the stars of light" (Psalm 55:3), and so "it lighteth the night" (Exodus 14:20)

Verse 12

: Also. There is no one like me, for all darkness will not overshadow you: as darkness
as light. Both are equal to you.

Verse 13

:My kidneys. The thinkers are all my thinkers: You will
protect me. You will protect me

Verse 14

Verse 15

:I did it secretly. In Tashmish
:In the depths of the earth. In the depths of the womb of my mother (Nida La.)

Verse 16

Your eyes have seen my form. Since you created the world, your eyes have seen all the forms of future generations, and before I came into the world, your eyes have seen my form. My splendor and the light of my creation, before I was born, and in your
book all of them will be written. And all the creatures of the world, like the creatures of the earth, even all of them before they were created, are glorified before You.
Days will be created, and there will be no one among them. All the works of man will I consume, and I will consume them as ashes before thee, as if they were created in a grave, though there was not one of them, and there has not yet been one in the world. And these are the wonders of "God's works" (Psalm 66:5) and the judgment of His might, which will bring glory before Him before understanding. And therefore
He says: "Before I formed you in the belly and in the body" (Jeremiah 1:5)
:And in thy book shall all be written. The book of the generations of man which thou showedest unto the first man (Genesis 5:1):
written All shall be written. As it is
Days were created, and there was not one in them. After many days there was a time for creation, and there was not one of them yet created. According to the tradition, it is written, and its interpretation is not known, and according to the scripture, it is read, and so it is interpreted: Days were created. He saw the coming days for healing, and they chose one day: the Sabbath. Another thing: this is the Day of Atonement for forgiveness.

Verse 17

:But what do your neighbors value? The assembly of Israel says: How are the righteous honored in my sight, from generation to generation, and how are their heads exalted? The reckoning of their numbers, to quote, "When you bear the head of the children of Israel" (Exodus
31:12)

Verse 18

I will tell them from afar. If I come to tell the good of their deeds, from afar they will multiply.
My awakening and my return are with you. Behold, I have come at the time of the awakening of the generations which you have appointed from then until this day, and I have not turned away from you: this generation is your people and your fear,

Verse 19

"If you kill and kill the wicked Amalek, the Levite will be destroyed."

Verse 20

They will say to you, "They will say to you, "We will remember your name over all their evil thoughts, and we will prepare your divinity for the worship of idols."
:We are married equally. As we are married equally

Machine Translated by Google

:Your enemies. Your enemies. Let your enemies take your name.

Verse 21

Verse 22

Verse 23

Verse 24

: If your way is sad and bitter. If your way is sad and bitter

Chapter 140

Verse 1

Verse 2

Verse 3

:They will live in wars. There will be wars in their homes and in their settlements.

Verse 4

To the tongue of Ares, as in "the flesh of the serpents shall be" (Deuteronomy –Heat is now hot.
33:33). If you interpret it to mean 'Af', and how does the word 'Af' fall under the 'Yain'? But to the tongue of 'Ares',
and it is pronounced: Balaaz; and so it falls under the tongue of 'Ares'
under the 'lip': Akashov. Akashish, Ireinah Balaaz

Verse 5

Verse 6

And the ropes spread a net. The way of the net is to tie a long rope to the head, and the hunter, when he sees the birds on the birds' beaks under the net, stretches the rope, and the net is pulled.
:By the hand of a circle. By the hand of my paths
and my times: By the hand. By the hand, as in "See the hand of Joab at my hand" (2 Samuel 14:3)

Verse 7

Verse 8

Machine Translated by Google

Verse 9

:Enemies of wickedness. Amalek the wicked (Megillah 6).
: His plan shall not be thwarted. His plan shall not
prosper; he shall cast up a snare. For he shall be thwarted. And his many interpretations (Genesis 5:9): His plan is like a bridle to a camel's mouth, and like a bridle to a thorn (Shabbat 5:11). : His plan shall
not be thwarted. He shall not escape from his life.

Verse 10

The head of my back. The company of the reckoning of the bands of Esau, who say to turn my sign from you, the work of their lips will be their reward. (I have found)

Verse 11

They will die. They will be dead, the embers will fall on them, they will lie in them until they fall and be consumed by them. It is found: The body is consumed and lost in the
fire, they will be cast down. The one who casts down and avenges them, the embers of Gehenna (Genesis Rabbah 20:1) in the pits, they will be cast down to: But they will rise again.
: In wars and conflicts, to say, "You rebels will be orphans" (Deuteronomy 9:24)

Verse 12

And in his mouth (Genesis 25:28) Esau, as he hunted with his mouth (Genesis 25:28) hunted my father

:Sg:i(:They will hunt him. The evil that he does will hunt him.

Verse 13

I know that in the end the Lord will judge the poor and avenge the vengeance of his servants.

Verse 14

: Go. He will make haste and do it, so that the righteous may praise his name.

Chapter 141

Verse 1

Verse 2

:The weight of my hands. What I carry in my hands to you

Verse 3

:The Lord has set a watch over my mouth. When I pray before you, that I may speak plainly, that it may be pleasing to you: My lips are the upper lip (as are the lower lips of my lips)

Verse 4

:Do not let my heart be inclined to evil.
:People. With people (I found): And I will not
fight them in their pleasures. And I will not be a guest in their feast.

Verse 5

Machine Translated by Google

A righteous man will repay me with mercy and rebuke me. It is better for me that a true and righteous prophet rebuke me and rebuke me, for from his wounds
and from his strength mercy will flow from my head, not from my head. The oil of kings that was poured on my head, as it is said, "You anointed my head with oil" (Psalm 23:5), do not remove my head from the victory of the righteous to go and fight against the workers of iniquity. As always, my prayer is with my mouth, for I am in the path of the evildoers, that I do not stumble in them.

Verse 6

They have fallen into the hands of their judges. How their judges and their guides have fallen from the path of good in the hand and are as hard as a rock: the wicked shall be
created, and the heart of stone, and they shall hear my words. The joys that I speak in the judgments of the Holy One, blessed be He, and they shall not turn from their evil ways. And many of them in the Book of Deuteronomy (Deuteronomy 27) say that Moses and Aaron placed it on the hands of the rock (Numbers 21:12), but I am not able to sit down and read the end of it. And he sat down and said: This is like the stubbornness of those who put Moses and Aaron on the hands of the rock on their hands, because To them: Hear my pleasant words and do not be afraid.

Verse 7

:As it is said. Trees
And he shall be scattered upon the earth. Thus his forces shall be scattered to reach the gates of death in the path of the wickedness of the transgressors of the past.
: To split. To split the tongue, as in "my kidneys shall split" (Job 16:13)

Verse 8

And do not be afraid, for I am For unto thee, O Lord, are mine eyes. Turned to the voice of the high priest, she hath kept watch over my mouth. your eyes and your
body: do not cast my soul away. Do not cast my soul away from your presence, as it is written, "And cast it away like a pot to the well" (Genesis 24:20).

Verse 9

Verse 10

:The wicked shall fall by his own means. The wicked shall fall by his own means, which he spreadeth out at my feet.

Chapter 142

Verse 1

:In a cave. She was hired by the wing of the shepherd who was to borrow (1 Samuel 24:4)

Verse 2

Verse 3

Verse 4

:And you know my path. How many temptations are there in the land?

Verse 5

:And I have no acquaintance. There is none in all the servants of Saul that he may anoint with his hand.

Machine Translated by Google

Verse 6

Verse 7

Verse 8

:In me the righteous shall be gathered. In my path the righteous shall be gathered and shall confess your name, for you have made them strong who fear you.

Chapter 143

Verse 1

:In your faith. To believe the confidence that you have given me.

Verse 2

Verse 3

For the enemy of my soul has persecuted me. As if to say: If I have sinned against you, woe to me! And as against all Israel it will be said: This is a psalm.

Verse 4

They will be astonished. Their tongue will be dumbfounded and they will be astonished, as in "And I will dwell there seven days of mourning among you" (Ezekiel 3:15); "And Tamar will dwell in desolation" (2 Samuel 13:20)

Verse 5

I remembered days ago. You performed many miracles for us.

Verse 6

:As a weary land. In exile

Verse 7

:My soul is consumed. The desire that is not attained is called "the lust of the eyes" (Deuteronomy 28:7) and the lust of the spirit.

Verse 8

In the morning. In the spring of salvation
(I found): Let me know this way. I lift up my soul to you, who will accept my prayer (SA Ino)

Verse 9

:To you I have hidden. My delights, I hide from all men to tell them to you

Chapter 144

Machine Translated by Google

Verse 1

Verse 2

The one who danced with me is beneath me. He who tramples and tramples down my people to lie down in their place, as he “prostrates himself to the nations” (Job 12:23) magnifies them. Roded is a translation of roked, as he translated “and they trampled down” (Exodus 33:3): “and he made them low.” And there are six solutions: Roded is a translation of “those who trample down my people, those who trample my people.” You are in a precise number. A cloud and a cloud under my feet, a cloud upon him: My people, and a cloud upon him: Three, breaking my people and reading my people. Under him is cold.

Verse 3

What is man? What is Perez and Ishmael before you, that you should know how to multiply their greatness?

Verse 4

His days are like a passing shadow. Solomon said, “And they shall be like a shadow” (Ecclesiastes 6:12), and he did not explain whether the shadow of a tree was a shadow of a wall, which is permanent. His father explained the word “grave” as: a passing shadow. The shadow of a bird of prey (Ecclesiastes 1:2)

Verse 5

Verse 6

Verse 7

He redeemed me. He brought me out, and the tongue of the shadow was, and so "He redeemed David His servant" (Psalms 150:10): "I have found"

Verse 8

A They have spoken a word of equal and equal. The inscription is equal in the mouth and a lie in the right hand, they come to tell with their mouths falsehoods, on exaggerating about equal, even to change the knowledge, they come to stretch out their right hand to swear an oath, they cease from equal that is imposed on him as a garden: but in a lie they are satisfied, that is their destiny.

Verse 9

Verse 10

The one who gives salvation to kings. It speaks of "the rock of the chains" (1 Samuel 23:28) when David was about to be captured by Saul, and an angel came to Saul: "Hurry and run and die" (1 Samuel 23:27). The salvation: Saul was saved from shedding innocent blood, and David was saved from being killed.

Verse 11

:Redeem me and save me. As you redeemed then, so redeem me now.

Verse 12

:Whose children and body. As if to say: This generation is also now kosher.
:His sons are like plants. There is no blemish in them, all of them are pure from transgression (I found them), nurtured in their youth. This is good in their name, that they are like plants planted in their youth, nurturing all their days. And I :It is possible for them to have all this praise except in the generation of Hezekiah, his strength.

Machine Translated by Google

His daughters. The heights of a beautiful building are like the corners of a stone house, whose corners of stone are set against its neighbor: and it rises to its top until the corners are straight.
The good things of the temple are praised by the seers, and they are compared to the building of the temple. And the multitude of them spread out (Pesachim 17.) In their houses like corners. Full of desire like corners of the altar full of blood, and they are not burned except for their own sakes.

Verse 13

:His angles are full. His angles are full of treasures. Good.
They produce food from one kind to another. They produce food from year to year, from one kind to another, from one harvest to another: this is until harvest time for another year, the kind of Gobirniyil Balaaz:
from many champions. For thousands and for ten thousand, they bear fruit.

Verse 14

His champions are tolerant. Great champions whose sons are tolerant of their little ones, whose little ones are heard: to the great, and from within, there is no breach in his sons.
:And there is none going forth. No evil report going forth far: :And there
is none shouting. And there is none sound of tumults of war.

Verse 15

:Shekel of gold. This is a good shekel of gold.

Chapter 145

Verse 1

Verse 2

Verse 3

Verse 4

: Generation after generation will praise your works. And I also will praise your glory, O Lord.

Verse 5

Verse 6

: And strengthen your fears, they will say. And I also will make your greatness a book.

Verse 7

The memory of your great goodness will be told. Generation after generation will tell of your might, saying: It is good for us to declare to our children: The man of his might, and the glory of the glory of his kingdom, of the Holy One, blessed be He (I have found).

Verse 8

Machine Translated by Google

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

The month of the

Verse 15

Verse 16

And he swears to every living thing that is willing. As for his hand in the wilderness, he swears by his goodness, his will, and his blessing. :Will of the Apiman Balaam

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

: My mouth will speak the praise of the Lord. And all flesh will bless His holy name forever and ever.

Chapter 146

Machine Translated by Google

Verse 1

Verse 2

I will sing to my God while I am yet alive.

Verse 3

Verse 4

:His thoughts. His calculations

Verse 5

Blessed. Who is the God of Jacob, whose strength the Holy One has assured him with His blessing? "Behold, I am with you, to keep you and to guide you" (Genesis 28:15). And what is his blessing? According to him who made heaven and earth, the sea, and all that is in them, in his hand he holds out the waters and the dry land. But your king is a workman of idols, if he keeps them :On land, he cannot keep himself in the water.

Verse 6

:He keeps truth forever. To the end of many generations he establishes and keeps the truth of his trust.

Verse 7

Verse 8

Verse 9

:Encouraged. To speak with strength

Verse 10

:The Lord will reign forever. He will establish his kingdom by the care of his sons.

Chapter 147

Verse 1

:How good is singing. How good is singing.

Verse 2

Verse 3

Verse 4

Machine Translated by Google

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

:Bread. It is food for
the sons of Oreb. His flocks are scattered (Leviticus 19:1), for he is cruel to his sons, and the Holy One of Sin is among them, blessing them. He has mercy on them and invites them to be satisfied from among them, and he is prepared.

Verse 10

:He does not desire the strength of the horse. Blessed is the Holy One.
And not easily satisfied by the markets of the man will he be satisfied. :Not in the markets of the man will he run.

Verse 11

Verse 12

Verse 13

Verse 14

: Wheat milk. Good for oily wheat.

Verse 15

Verse 16

:Kofor. Gliza Balaz

Verse 17

The ice is like a shard. The waters are like ice, and we will make a shard of ice, and the whole of the Haggadah is like a shard: according to Masha, the healthiest: the poor man, according to me, is deprived of his clothing, and it is difficult for him:
who will stand? That there will be no frost in his presence.

Machine Translated by Google

Verse 18

:He will send out his word and destroy them. For them are many times
Water will flow. His spirit will settle. A western wind to settle the cold, and

Chapter 148

Verse 1

Verse 2

Verse 3

:Stars of light. Stars of night

Verse 4

Verse 5

Verse 6

He will use it at night and will not break that law. :A law is given. There, this will be used on this day and that.

Verse 7

Crocodiles. Big fish.

Verse 8

:and hail. ÿÿÿÿÿÿÿÿÿ ÿÿÿÿ
ÿÿÿ :snow. ÿÿÿÿÿ ÿÿÿÿÿÿÿ
:Viktor. A matter of error that Korin writes in Balazs
The Spirit of a Storm. He made His word and His messenger, and His hosts said (Chagiga 12:) That these words were originally hidden in heaven, and David came and brought them down to earth, according to the fact that they are from the Pharaohs, and it is not pleasing to them to be hidden in the dwellings of the Holy One, blessed be He.

Chapter 149

Verse 1

Verse 2

Verse 3

Machine Translated by Google

Verse 4

Verse 5

Verse 6

: They lift up their throats to God. And they have pipes in their hands for the sword.

Verse 7

Verse 8

:Flashes. Chains

Verse 9

Written judgment. "And I will execute my vengeance on Edom, and it shall be finished" (Ezekiel 25:14), and if it is said, "Not yet," and when the end comes, it When was Ezekiel born when David said this? David prophesied about the end of the redemption, is written: "This judgment is for many days."

Chapter 150

Verse 1

Verse 2

Verse 3

Verse 4

:Beminim and Oghab. What kind of musical instruments are they?

Verse 5

:In auditory canals. The canals that produce sound

Listen. The name of the word is, as it is the name of the greatness, and from the face of the altar he points out a handful of greatness, and you: his taste is above the sixties. Slick book of psalms